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THE JERUSALEM POST WEEK-END MAGAZINE

Survivors of a Fatah unit fleeing the Jordanian army climb up out of the Jordan river bed to surrender to Israeli forces this week. More pictures appear on page 6.

Photo by Rubinger

FRIDAY, JULY 23, 1971

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PEKING AND CYPRUS

Parliamentary Report

By Lea Ben Dor

IN reporting on foreign affairs, Mr. Eban could see much that is favourable, as is his custom. The cease-fire on the Canal, now nearly a year old, is obviously a great improvement over the fighting in progress this time last year. Its achievement and maintenance can reasonably be ascribed to Israel policies. The U.S. can claim a good deal of the credit, and so can Zahal, for having made the Egyptians anxious to accept it, but yet it was achieved through weeks of precarious moves, and any wrong step on the part of the Government might have destroyed it. In fact, in the matter of the re-opening of the Canal as a step in the direction of peace Israel has made the first imaginative and constructive contribution towards an ultimate solution, with all the dangers it involves, the kind of Israel initiative our critics keep demanding. The Foreign Ministry seemed to fear at first that the Americans would not like the idea of seeing the Canal opened; in the meantime they have become over-anxious on the subject.

Mr. Eban likes broad principles and was able to welcome the rational motivations of President Nixon's announced visit to Peking, and to derive from it all the rational parallels for our own part of the world. It did remind one for a moment of his optimistic appraisal of the Spirit of Tashkent some years back, when a detente with the Russians seemed possible. One would wish the Peking venture more luck. The Foreign Minister is always reasonable, if disinclined to let us in on doubts and problematical issues.

Gahal tends to be wholly unreasonable, with Mr. Benyamin Halevy declaring that all the fruits of victory have been squandered, when in fact we are sitting patiently on the cease-fire lines set after the June war, and all is calm on the Canal. A unique form of co-existence is developing on the West Bank that brings in 100,000 Arab visitors as well as *fedayeen* escaping from rampaging Jordanian troops, and at the same time makes it possible to set up security settlements along the Jordan Valley. The speech was unfair, unjust and quite contrary to the evidence of our eyes and ears. What should we have done, used our vantage point to occupy Damascus? Mr. Halevy's main objection was that there were discussions on withdrawal from the Canal in exchange for less than a full peace treaty, and this "prevented peace."

At the other end of the scale was Mr. Tewfik Toubi (Rakah) who seemed most anxious to persuade the House of the genuine desire of the Soviet Union for improved relations with us. If they would just give him something in writing it could speed things up immensely.

But it is good to feel they want something from us, and not we from them.

Mr. Uri Avneri had his usual tale of imminent peace negotiations with the Egyptians deliberately torpedoed by Israel, last March, this time by Defence Minister Dayan's remark about Sharm e-Sheikh and peace. Actually, it was last year that Mr. Dayan observed that it might be safer to hold Sharm e-Sheikh without a peace treaty, than to have a treaty without Sharm. The negotiators were not up to date.

* * *

THE whole debate was not very lively. Perhaps one of these days we shall be faced with the need for decisions, on an arrangement in Sinai, on contacts with the Russians — which would presumably mean recognition of their right to intervene, or at least have an opinion on what constitutes a fair settlement between us and Egypt — or even on a Nato base or fuelling station in Sinai, who knows. Debates might then become more substantial.

* * *

FOR excitement, there is always the religious issue. Even for the least religious it never palls. The Chief Rabbinate Election Law is a total shambles. The formulation of a proper law has been put off for years because, as Mrs. Meir once told the Alignment factions very openly, there was always the likelihood of a coalition crisis over it with the religious parties, and there were simply more important matters to be decided, for which the coalition had to be kept intact. The Chief Rabbis' term ran out six months ago and was renewed *ad hoc*, and it is about to run out again, and is again being renewed, in the hope that the law will be ready before the new six month term runs out.

Mr. Mordechai Surkiss, chairman of the Interior Committee and long-term head of the union of local councils, has always been known for his uninhibited heckling at Knesset sessions. This time he has breached a hallowed Knesset convention in a way that may have incalculable consequences. As chairman of the Interior Committee (and thus the man who arranges the agenda and sessions) he announced publicly that he will make it his business to see to it that the law simply will not get through the necessary three readings in time.

Why? In retaliation for the fact that the law committee (usually headed by a religious chairman) has spent three years sitting on the proposal for the direct election of mayors, which Mr. Surkiss favours, and Mapai officially approved before the Alignment came into force. Committee chairmen can obviously speed things up or slow them down. The inheritance law that ended the far-reaching disqualification of female heirs spent untold years in committee. But nobody has ever come out before and said plainly that a chairman can hold up a law deliberately. The institution of some form of appeal against an obstructive committee chairman may in the long run be more important than the Rabbinate Law itself.

* * *

THE civil marriage proposal of Dr. Meir Avizohar (State List) is a modest thing. He wants alternative provision for marriage only for those disqualified by the Rabbinate for some *halachic* reason, and not for the merely godless who do not wish to take part in a ceremony in which they do not believe, nor for mixed marriages. About 800 such couples have had to marry in Cyprus or Mexico, Dr. Avizohar said. He holds that it is an indignity for a sovereign state that its citizens should have to seek such aid abroad.

Dr. Wahrhaftig, the Minister of Religious Affairs, pooh-poohs the whole problem, declaring that not more than 50 of the couples concerned were unable to marry in Israel, and that this is an insignificant number compared to the almost half-million who have succeeded in marrying here since the establishment of the State. A good many of the Cyprus Israeli weddings are mixed marriages, and not covered by Dr. Avizohar's bill. There were all the usual arguments, that civil marriage would split the nation, on the one hand, and on the other that the nation was already being torn asunder by opposition to religious law that is imposed on those who do not recognize it.

Mr. David Coren (Alignment) abstained on the vote in order to explain that many members of his party would have wished to support the bill, but were prevented from doing so by the coalition agreement with the National Religious Party.

Rabbi Lorincz (Aguda) furiously: You honour a coalition agreement but you do not honour Tora law!

* * *

SINCE the establishment of the State we have honoured, by and large, what is known as the *status quo*, the situation with regard to religious observance as it was then, to avoid an open *Kulturkampf*. The religious parties make no bones over trying to increase religious observance, and the non-observant take little more trouble to hide the fact that they try to outflank enforced public observance of the Sabbath, for instance. The real trouble is that in 1948 many areas of public and private life were less clearly defined. A couple that wished to get married were received with a *mazal tov* rather than a long investigation of their antecedents. Illegal immigrants who swam ashore were not checked for family papers. If they risked their lives to come this way presumably they were Jews. Some kibbutzim simply did not hold with marriage ceremonies. In most places except Tel Aviv some Arab means of transport was available on the Sabbath for those that wanted it.

Rabbi Lorincz forgets, or does not wish to be reminded, that abroad Jews who could not be married by a rabbi, and a great many who could but did not want it, went to registry offices for their marriages, and through civil divorces, which are liable to cause far worse *halachic* difficulties. Dr. Wahrhaftig insisted that the Rabbinical Courts have done their best to "solve problems," that is, not to make difficulties, arguing that in the 23 years of the State the two young people recently disqualified from Jewish marriage as *mamzerim* (children of adultery) were the first such cases in the history of the State. In the past, and abroad, it seems that *mamzerim* were always able to get lost and their history forgotten. That may no longer be possible in Israel once the question has been raised, though Dr. Wahrhaftig protested that the Rabbinate "does not keep lists."

* * *

ONE cannot quite see the religious parties reconciling themselves to the institution of even limited civil marriage at present, unless it were to protect the Rabbinate from interference by outside authorities, and this would require a very basic change in the law. Interpretations of *halacha* have traditionally changed to preserve its essence, often by the admission that some flaw or error is not known for certain and that the benefit of the doubt should be allowed to prevail. We need only recall the storm that blew up over the original rabbinical decision to disqualify from marriage with other Jews the Bnai Yisrael from Cochin in India, who intermarried for centuries with Indians in a community that remained without rabbis for long periods. They had been brought here in the good faith that they were Jews, and the public outcry was considerable. Soon enough, Dr. Wahrhaftig ruled that as rabbis are independent in their decisions and some of them were of the genuine opinion that the Bnai Yisrael were *kasher*, these rabbis would marry them to anyone they wished, and a threatening social disaster vanished overnight.

Either some such technique will have to be found to turn a reliably blind eye to the offspring of unions made illegitimate by technicalities of civil divorces, or else civil marriage will be officially countenanced; it already exists in the form of private marriages carried out by lawyers in the presence of witnesses, and usually recognized by the courts. No doubt it would be simplest to pay out an official subsidy to all those couples who must go to Cyprus to marry.

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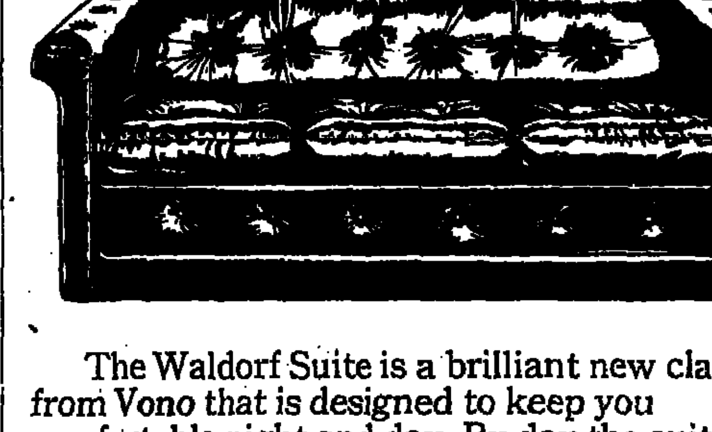

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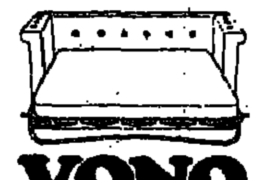

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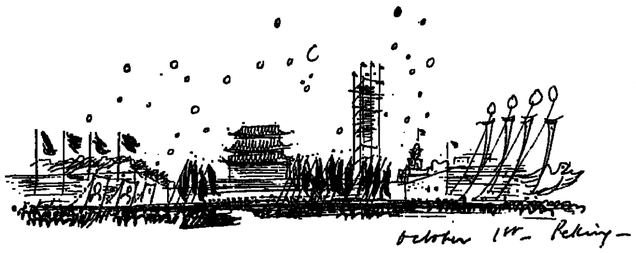
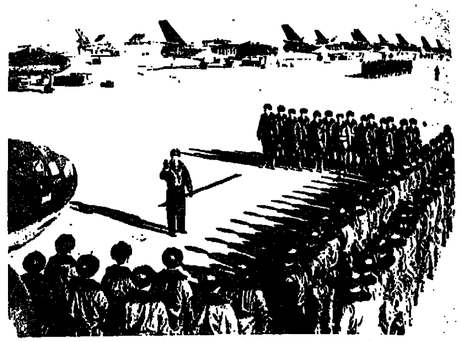


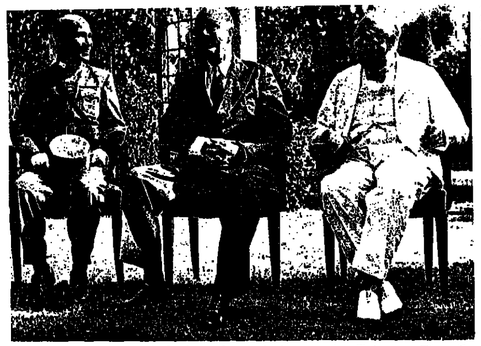
Nixon move: INTO CHINA AND OUT OF ASIA

by George Leonof

Drawings of Peking by Sir Hugh Casson



Above: one of the first pictures released of Red Chinese pilots in training: the planes are Russian-made. Below: the historic 1943 North African meeting between Chiang Kai-shek, President Roosevelt and Premier Winston Churchill.



PRESIDENT Nixon's announcement last week that he had accepted an invitation to visit Peking constitutes a public commitment that the U.S. will recognize the Chinese People's Republic by next May — the outside date fixed for the visit. It was a bold step to take. The highly unconventional way the White House chose to disclose this most important international development and the total secrecy in which it had been prepared attest to the complexity and awkwardness of the issues still to be resolved before Mr. Nixon sets foot in the ancient seat of emperors that today serves the capital of the world's most enigmatic Communist state.

Henry Kissinger, the President's aide whose covert detour to Peking earlier this month paved the way for the announcement, has since sounded a solemn warning that failure to make adequate preparations for the visit could result in disaster. The caution is not exaggerated. One of the most urgent problems to be resolved — at least in principle — before Mr. Nixon sets forth for talks in the Forbidden City is that of American involvement in the Vietnam War. What with the popular anti-war mood in the U.S. and the approaching presidential elections, it would be little short of foolhardy for the President to run the risk of failure in Peking and subsequent denunciation as an "impenitent aggressor."

It may be assumed that one of Dr. Kissinger's chief aims in his talks with Prime Minister Chou En-lai was to obtain assurances that China would accept agreements *in principle* on ending the American military presence in Vietnam, and in the Taiwan region, as a basis for normalizing Sino-American relations — without insisting on prior implementation of the agreements. There is good reason to believe that such assurances were given.

In 1960, in the course of the first comprehensive interview given on the mainland to an American correspondent by a top-ranking leader since the Communist advent to power, Mr. Chou told author Edgar Snow that "there is no conflict of basic interests between the peoples of China and the U.S., and friendship will eventually prevail."

Korean truce

The interview took place seven years after negotiation of the Panmunjon truce in Korea, but before America's mass entanglement in Vietnam. In it, the Chinese Premier complained that while Chinese troops had withdrawn from North Korea by 1958, "U.S. troops are still hanging on in South Korea. Moreover, the U.S. is still controlling Taiwan with its land, sea and air forces." Nevertheless, he reiterated his offer made during the Bandung Conference in 1955 that "the Chinese Government was willing to sit down and enter into negotiations with the U.S. Government to discuss existing disputes between the two countries, though they had not recognized each other and had no diplomatic relations."

Concerning the "Taiwan region," Mr. Chou said the negotiations should aim at reaching agreement on two points of principle: that the dispute should be settled through peaceful negotiations, without resorting to the use or threat of force, and that the U.S. must undertake to withdraw its armed forces from Taiwan and the Taiwan Straits. "As for specific steps on when and how to withdraw," the Chinese Premier added, "they are matters for subsequent discussion." He did stress, however, that Peking would not countenance continuation of a U.S. policy aimed at two Chinas.

Two Chinas

Today, few countries retain the illusion that a "two Chinas" solution is feasible — or that it is any more acceptable to General Chiang Kai-shek than it ever has been to Chairman Mao Tse-tung. And as the movement gains momentum in the United Nations for the admission of the Peking Government as the sole legal representative of China, there are growing signs that the Taipei regime would in this contingency itself prefer to take leave of the world organization, and be content to retain relations with more than 40 foreign countries—most of whom, at least, are not likely to withdraw recognition from Taipei whichever way the voting at the U.N. goes.

With regard to Peking's insistence on the withdrawal of U.S. armed forces, Taiwan presents less of a problem than South Vietnam; there are no U.S. combat troops in Taiwan. The Seventh U.S. Fleet is still around, but with perfectly adequate bases in Japan to the north and in the Philippines, south of Taiwan, it could retain effective control of the straits without any bases on the island itself. Even so it is unlikely the U.S. would agree to leave Taiwanese harbours unless Peking renounces the use of force in its dispute with the Nationalists.

To do this, Mr. Chou would have to abandon a position the Communists have maintained uncompromisingly for more than two decades. This was that while the dispute between Peking and Washington was an international problem, the conflict between the Chinese Communists and Nationalists was a civil war in which no outside interference was tolerable. But the Chinese Premier should not find it embarrassing to yield a little; President Nixon, as Senator, had been an all-out supporter of the Chiang Kai-shek regime and of the Taiwan government's "plans" to recapture the mainland by force of arms.

The American Government will not be guilty of breach of faith by announcing publicly that it continues to regard Taiwan as an integral part of China, without specific reference as to how its reunification with the mainland should be brought about. This formula proved acceptable to Peking when China last year re-established diplomatic relations with Canada. Pierre Trudeau's Government of course had no special relationship with Taiwan, and the latter's decision to sever diplomatic relations with Ottawa in retaliation, while no doubt a painful decision for General Chiang's cabinet, was not fatal to it. But the U.S. Government is firmly committed to prevent the Communist takeover of Taiwan by force, and the latter is not likely to release Washington from its commitment by anything so suicidal as a similar severance of diplomatic relations with the U.S. following its now inevitable recognition of the Peking regime.

It is probably with this intricate problem in mind that Dr. Kissinger sounded his warning. A spirit of tolerance, good will, and mature, far-sighted statesmanship on both sides could find a solution, however. Taiwan's separation from the mainland in any case could not be expected long to outlive the octogenarian leaders of the "two Chinas," whose bitter personal antagonisms have almost petrified in more than 40 years of strife between them. And for the million mainland Chinese who fled to the island in 1949 in the face of the sweeping Communist advance, to take over the affairs of some 7 million Taiwanese only recently freed from Japanese overlordship, American and United Nations recognition of the Peking regime may put a more attractive complexion on the years-old Peking offer of some degree of autonomy.

For the world at large, Peking's acceptance into the U.N. may breathe fresh life into the organization whose state of stupor is in no small measure due to the incongruity of its pretensions to world representation, while the world's most populous country is not permitted to take a seat in its councils.

Nixon stuns his critics

WHEAT farmers in America's vast Middle West this week brushed the cobwebs from their dreams of the vast market called China. Computer merchants in Eastern skyscrapers fondled their own dreamy Chinese readouts. And Harvard sinologists, flushed out of obscurity by the TV camera, dreamed of greater glories still to come.

Everywhere attention was transfixed on the promise, so tantalizing because inscrutable, of a whole new pattern of world affairs implicit in President Nixon's five-minute announcement a week ago that he was going to visit China.

As the "Washington Post" remarked editorially, the President could not have flabbergasted his world audience more if he had announced he was going to the moon. And, perhaps, the paper should have written Mars.

WITH the unknowns of Mr. Nixon's China initiative so many and the knowns so few, judgments of any sort regarding the future are perilously speculative. The President himself took pains, upon returning to Washington from San Clemente this week, to caution Senators and Congressmen from constructing sand castles or traps.

It is of course precisely because a new U.S. relationship with Peking would affect almost every issue of American foreign and domestic policy that, despite the perils, speculaton goes furiously ahead.

The impact of Mr. Nixon's move on the Vietnam war, relations with the Soviet Union, ties with Taiwan, and the presidential race in 1972 are the issues which have naturally received the most attention. But since it is impossible to know what kind of understandings were reached in the secret negotiatons which preceded Mr. Kissinger's 49 hours in Peking, what was concluded then, and what kind of agreements will be worked out in the intensive talks to be conducted with the Chinese before the presidential visit, there is little one can do beyond listing issues.

On the question of Vietnam for example, two leading Republican Senators, Minority Leader Hugh Scott of Pennsylvania and Jacob Javits both told newsmen they assumed that a presidential visit to China in the spring would not be possible, unless it was already clear both in the White House and Peking that by then the U.S. combat role in Vietnam would be at an end.

White House sources, however, quickly moved to dispel the impression that the plan to visit China would hasten a settlement of the war. Whether this was done to reassure Saigon, or to prevent China or Hanoi from exploiting a point on which Mr. Kissinger was not compelled to make any concessions, no one can know.

Perhaps the safest guess is that the Chinese had concluded, unlike Mr. Nixon's critics at home, that the U.S. was in fact intent on withdrawing from Vietnam, and that whatever the scope of a residual American military and political presence, the process of withdrawal was sufficiently advanced and assured to permit Peking to act without undue embarrassment. For it is the future of Southeast Asia that is in process of being decided, and China wants to assure its role in that process, which has now become preeminently a political rather than military matter.

And if as a result there are greater suspicions in Saigon about U.S. intentions, there are now also greater suspicions in Hanoi about Peking. For both fear the prospects of a U.S.-China settlement taking place over their heads.

Universal surprise

THE impact of Mr. Nixon's action on relations with the Soviet Union was quickly seen here as the most delicate and serious problem. Some observers believed that Mr. Nixon had given the Soviets advance word of what was afoot with Peking. But the official indications were that apart from a phone call from Secretary of State William Rogers to Soviet Ambassador Anatol Dobrynin minutes before Mr. Nixon's announcement, the Russians were caught surprised like everyone else.

Senator Scott, who is generally believed to know what the White House thinks, told a television audience that the President, in his judgment, would not have taken any action had he felt it could seriously jeopardize the accommodations being sought with Moscow on nuclear arms control and European security. China's muscle may loom large for the future, but it is the Soviet Union which is the only military threat to the U.S. today.

Some commentators are less certain and believe the Moscow fence now needs some mending. The question, wrote Joseph Kraft this week, is whether Mr. Nixon's coming visit to China will be part of a scheme to wind down tensions in Asia and elsewhere, or whether it will be a gambit in a new three-cornered game, designed to wring concessions from Moscow. Kraft warned against the latter model, and this warning was perhaps implicit in Senator Scott's remarks as well.

Impact on Taiwan

THE impact on Taiwan and the Chinese seat at the U.N. has received great public attention, out of all proportion to the intrinsic importance of the issue. Partly this is because these questions dramatize most concretely the shifting U.S. orientation, and the conflicts always attendant upon such a shift.

Taipei's Ambassador in the U.S. capital, James Shen, publicly denounced the Administration's attempt at rapprochement, and the remnants of what was once America's powerful China lobby chimed in.

But the Nationalist Chinese have for months been aware of an impending policy change. The ping pong visit gave it popular display but the diplomats knew even before last Thursday that the U.S. would at the forthcoming session of the General Assembly alter its policy against seating communist China.

American officials, in concert with other countries, notably Japan, have been searching for a formula to seat Peking without unseating Taiwan. But it is doubtful that any prescription which would in fact give Peking the Security Council seat can be tolerable to Chiang Kai-shek, just as anything less would be unacceptable to Mao.

But this is in many ways a technical problem, and the U.S. can shield itself behind the reality — which it has helped bring about — that it can no longer really control the issue, that it is the rest of the international community at the U.N. which will determine the result.

Thus it is believed that U.S. policy makers have long since reconciled themselves to Peking's assuming China's place at the Council, and they will exert their efforts against any formal move to expel Taiwan totally — that is from the General Assembly as well.

There is a precedent. For while the Soviet Union is on the Council, Soviet states are in the Assembly. If Taipei chooses to reject such a formula, that will be its problem.

More important for Taiwan itself is the political future of the island. The U.S. could not afford, for global and prestige reasons, to abrogate its commitment to Taiwan's security.

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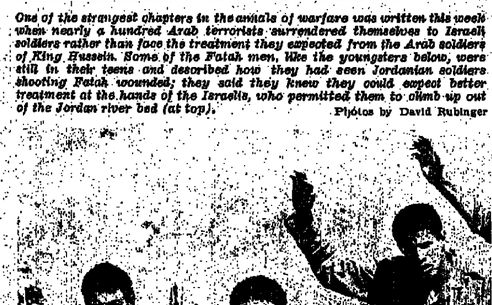
THE STRANGE SURRENDER



One of the strangest chapters in the annals of warfare was written this week when nearly a hundred Arab terrorists surrendered themselves to Israeli soldiers rather than face the treatment they expected from the Arab soldiers of King Hussein. Some of the Fatah men, like the youngsters below, were still in their teens and described how they had seen Jordanian soldiers shooting Fatah wounded; they said they knew they could expect better treatment at the hands of the Israelis, who permitted them to climb up out of the Jordan river bed (at top).

Photos by David Rubinger

(Israel Sun)

NIXON STUNS HIS CRITICS

(Continued from page 5)

Mr. Nixon has assured Chiang Kai-shek on this point, and presumably the Communist Chinese understand this as well.

But this commitment to the physical safety of the island against Communist attack, does not mean any longer a commitment to Chiang's claim to represent all of China. This in any case is a claim which even as a myth will fade with Chiang's passing. American policy is being designed in anticipation of this change, and the question that will arise is not whether Taiwan is China, but whether Taiwan is to be an independent sovereign entity or a part of China.

U.S. diplomats in private conversation indicate that this is a matter which the inhabitants of Taiwan will eventually have to decide. For this to happen in a legitimate way, the native Taiwanese majority must be given its rightful voice in the island's affairs, which until now have been totally controlled by the Chinese community which came with Chiang.

The U.S., it is thought, will feel itself bound only to prevent any Chinese Communist attemp to take over the island by force, but not bound to determine its political future. And it is probably safe to assume that Washington is satisfied that Peking is not interested in any use of force, that, in a word, it has no expansionist aspirations.

While this would appear to be the direction of U.S. thinking, it is less clear how the Japanese view such a process. And it is Japanese power and influence and mutual Japanese-Chinese fears which perhaps are the single most important ingredient in the entire complex.

Moreover, if Russia remains the most important power which U.S. policy makers must take into account at any stage, then it is also true that Japan — in Asia and perhaps soon beyond—is not far behind. It would be overstating the case to claim that the impact of Mr. Nixon's initiative on Japan has been overlooked in Washington. But what is true, is that this element has received less public attention than it deserves. And there is every reason to believe that when the shock waves of what appears to be a new era in Asia come into view, it will be Tokyo that will occupy the centre of the stage.

Fulbright floored

DOMESTICALLY, of course, Mr. Nixon has utterly floored his critics. Young Maoist radicals with long hair, or old bitter liberals with none are in disarray, unsure of what to do or say. Some war critics like Senator Fulbright or the Republican aspirant Paul McCloskey sought at first to emphasize that the war remained the main issue — and as Fulbright said, "a trip is just a trip."

But since the war must now be viewed in the light of the trip, this response expressed shock, not thought.

Some observers, in the heat of the moment, perhaps, believe that Mr. Nixon has already assured his reelection. And this has led to the further speculation that Peking's anxiety about Soviet intentions must be so intense that it is prepared to help Mr. Nixon win a second term.

Perhaps the only safe conclusion to be drawn at this point is that by the fall of 1972 all that will indeed remain for the Democrats as an issue — as the Administration believes — is the state of the economy.

That assumption, if it holds, could also effect the kind of candidate which the Democrats will put forward. For until now most of the principal Democratic aspirants have stressed their differences with Mr. Nixon on the war in Vietnam. And only Wilbur Mills, the powerful Congressman from Arkansas who is surfacing as a candidate, and Senator Henry Jackson, from Washington, have set their sights firmly and almost totally on domestic issues.

Caution in Moscow

IF it is perilous to speculate about the major issues arising from Mr. Nixon's Peking initiative, it is well nigh impossible to muse in any intelligent way about the possible impact on the Middle East.

There are those here who believe that Mr. Nixon's new display of daring and resolve will prompt greater caution in Moscow. Others believe it could lead the Kremlin to seek more actively than it has done thus far a reopening of the Suez Canal, and easier entry for its naval forces into the Indian Ocean.

On a more general level, diplomats of smaller states here echo the anxieties emanating from Hanoi about a big-power penchant for reaching solutions at the expense of small nations. If indeed the U.S. and China can reach accommodations regarding some of the issues facing both in Asia, this could only whet the appetite for further attempts at big power settlements of the fate of smaller nations.

But all this is in a real and speculation where neither intelligence information nor secret cables can give the diplomat any advantage over a journalist or a plumber. The answers lie in the future. The difficulty for all of us, of course is that, plumber or diplomat, we shall suffer the consequences of not having pierced that future in due time.

HOUSING: FROM HAND TO MOUTH

Within its budgetary limitations the Ministry of Housing thinks that it's doing a reasonably good job in providing the nation with the housing it needs. Its officials seem to take pride in the way they find solutions to crises as they arise. Lack of long-term planning in their office is one of the main causes of the crises, writes Post Economic Reporter DAVID LENNON, in his second article on housing for young couples.

ZE'EV SHAREF

WHY is housing so expensive that young couples take to breaking into unoccupied flats or form mutual self-help organisations? Everybody in authority has a solution. The only difficulty is that each one has a different solution and most of the solutions proffered tend to shift the blame elsewhere.

This, however, is not the case with the Ministry of Housing. There is a problem, and we are solving it as has never been done before, the Ministry's Director-General, Yosef Sharon, told me. "We offered solutions to the problems of 7,000 young couples this year, and will continue to provide housing or loans at a similar or greater volume every year from now on."

He is of course referring to the famous 6,000 of which Mr. Sharef spoke so frequently (it became 7,000 when 1,000 loans of IL10,000 each were added at a later date). This was a programme of providing either loans, government-built housing, or rental apartments for the worst-off young couples. Over 11,000 couples actually registered for the programme, the poorest or those with the worst problems were the lucky ones who qualified for the government-assisted housing aid. The only problem was that the aid was less than magnanimous and many found the down payment terms too tough for them and they either dropped out of the list or demonstrated until easier terms were offered.

The 'near-poor'

Anyway, this still left close to 5,000 couples who had also asked for aid, and yet who weren't offered any. These are the couples whose income is slightly above the poverty line but who on the other hand haven't got parents who are able to help them purchase a home. They could be classified as the lower-middle-class from the point of view of earnings; they are the ones who are too well off to qualify for government aid, and too poor to pay the astronomical prices being charged for housing today.

The price of land is one of the major factors in the high cost of housing, say the young couples and their supporters. Not true, say the Ministry of Housing and the Israel Land Administration: the land for Ministry housing is supplied at prices which never exceed IL5,000 per flat, and generally averages less than IL2,000. Land speculation is rampant only in the case of private and for private building, where land cost per flat averages IL25,000, Ministry spokesmen claim.

The real problem is that actual building costs have risen over 50 per cent, explains one land expert. This is where you have to seek the solution to the problem. Give us cheap land and we will build you an 80-square-metre flat with central heating for IL40,000, say some private contractors. Let us build less fancy flats without central heating or stone finish and this will bring down the price of flats, declared the manager of the giant Histadrut construction company Shikun Ovdim, which is responsible for much of the Ministry housing.

The key to the problem lies in the oldest law of economics, supply and demand. Demand so outstrips supply at present that prices have risen beyond the means of anyone with a limited income and this of course means that the poor large families and young couples are among the worst affected.

Standardized flats

The Ministry sees the solution to the problem as lying in standardization of construction units which should make construction faster and cheaper, Mr. Sharon explained. At the same time the Minister, Mr. Sharef, is currently visiting America to study new prefab building methods. No one I spoke to seems to hold out much hope for any real development along these lines. The Jerusalem Young Couples Housing Association argues that Israel can't afford to spend money on trying out dubious construction methods which no one can be sure will stand up to our climate. Their belief is that the keystone is the land cost. Stop the speculation in land, including government land, and you will have solved half the problem.

At the same time they say that larger, low-interest, long-term mortgages should be made available to young couples, like those made available for immigrants. The response of both Housing Ministry and Treasury officials to this demand is that there simply isn't enough cheap credit available in the country to make this possible. The Government can't do it all, and the banks can't afford to give cheap mortgages.

One result of this could be that the lack of credit could lead to completed buildings standing empty within the not too distant future simply because few can afford to buy them. Even now there are houses standing vacant: otherwise where would the squatters have found to squat?

Baruch, one of the driving forces behind the Jerusalem Association, explains his standpoint: "We don't need social welfare, all we need is a situation which gives young people a chance to purchase a flat. Today prices are so high that there isn't even any point in saving any more. What good is saving IL100 or IL200 a month (which is a lot to most young couples) when the prices of flats range from IL60,000 upwards in Jerusalem and where we are expected to put down at least IL20,000 as a deposit for even the cheapest flat?"

When there was a shortage of immigrant housing after the Six Day War the Ministry of Housing and the Government pulled out all the stops in order to provide homes for the newcomers. Then when a handful of former delinquents in Jerusalem's Musrara quarter called themselves Black Panthers and started demonstrating about the "second Israel," the Government found money to try to placate them and the Housing Minister announced that vast sums will be spent over the next five years in rehousing 47,000 families living in a density of over three per room. Now the young couples are making a noise, and partial solutions are being offered to placate them.

It is obvious that there has been a lack of one very essential element — long-term planning. When the rush was on to build more houses for immigrants during 1968-70, the budgets for slum clearance, young couples' housing, and similar projects normally handled by the Government, were pared to the bone. Most resources were diverted to one target, with the result that today there is a crisis in housing for our resident needy; while immigrants are reasonably well provided for.

Israel has been described as a democracy by pressure groups. The Ministry of Housing appears to spend much of its time reacting to situations for which it is partially responsible, rather than planning ahead. Looking back over the past 23 years the Ministry can justifiably point with pride to the way it has provided homes for the hundreds of thousands of immigrants who poured into the homeland. The only trouble is that when you ask housing officials about the future the only expression they find appropriate is "*Yiheye beseder*" — It will be all right."

This is the second of two articles. The first appeared last Friday.

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THE RABAT HUNT

By EPHRAIM KISHON

NOW that the dust has settled it's time to give ourselves a rough summary of the events in Morocco. The news agencies have been spotlighting the affair for over a fortnight, and only a few points here and there are still covered in a thick fog.

All the same, what seems beyond doubt is the fact that 30 army trucks filled with the flower of the military college managed to infiltrate the birthday party of Hassan the Second without attracting anyone's attention. The cadets had been told by their officers that they were going to rescue the King from soldiers brought by army trucks in order to kill him, but all the signs indicate that the cadets changed their mind on the way and decided among themselves to kill the King too, except that their commanders, who were plotting to kill Hassan, didn't know that, hence the regrettable lack of coordination.

When the flower of the military college broke into the garden of the Summer Palace and opened fire on the guests, everyone thought they were watching the performance of a morality play with male chorus and applauded warmly, to be the more disappointed when they found they were dead. The King himself rushed at the revolters with open arms, whereupon the 130 outstanding cadets began to discharge lethal volleys of machine-gun, bazooka, Katyusha and cannon fire at the King, and only narrowly missing him, so that only two diplomats and one insurance agent at the other end of the garden were killed.

* * *

The confusion was considerable. Someone shouted: "Put out the lights!" but that proved impossible since it was two in the afternoon. The college flowers fired some more and mowed down a lot of their officers, who were frantically searching for the King; what with the many preparations for the revolt they had forgotten what Hassan looked like, and were now obliged to move from man to man and from corpse to corpse to enquire of each whether he wasn't by any chance king or something.

Hassan himself was duly asked as well, but replied in the negative:

"No," he said, "We are not the King."

One vigilant cadet pointed at the crown on his head:

"And that," he asked, "What's that?"

"That's nothing," said Hassan, "I'm a hippy..."

Thus, miraculously, the King was saved. What is more, he volunteered to lead the rebels through the Summer Palace for a guided room-to-room search, while at the same time the officers of the revolution were calling announcements over the microphones: "Will Hassan the Second please come down to Information right away?" They repeated the announcement in every language, but only a German banker by the name of Koenig showed up and was shot out of hand. The situation was rather awkward really. Here they were at the Palace at last, all ready to give history a new turn, and nobody remembered what the King looked like. Only one Second Lieutenant had a picture in his pocket, but that turned out to be President Nixon, who was in Washington just then, rather out of range. Someone else recalled that the King was short and usually dressed in a general's uniform, with the result that most high officers under 1.65m. were finished off with grenades.

Meanwhile, another bunch of flowers had seized the radio station and declared a republic, to be followed by a military parade tomorrow morning. King Hassan had already gone through every wing of his spacious Palace at the head of his cadets, leaping across the stiffs, the boys behind him completely done in. In the kitchen they discovered General Ahmed Medbouh with a headache, hunting for something to put on his throbbing temples, so they gave it to him, thus felling the brilliant brain behind the revolution. To make up for that, the search was joined by the head of Security, General Oufkir, who suddenly emerged from the lav, and the King transferred authority to him while running two abreast...

"Catch," whispered the King to the General, "We're fed up with this whole party..."

* * *

At this stage a few of the cadets began to notice that this fellow at their head kept talking about himself in the plural, and voiced their misgiving that he might be Hassan, but at once recalled the instruction about killing Hassan the Second and went on searching for the second one, the while doing some bumping-off here and there on impulse. All this running up and down stairs was beginning to tire them, however, so that in the staleroom General Oufkir came to a halt and called a technical victory for Hassan. All the cadets went down on their knees and kissed the King's hand and asked for his autograph, while liquidating the last two doctors to sum up the day's news. The King himself, appearing pleased with developments, wished them success with their careers and handed out key-rings to everybody except General Oufkir, who was busy putting the country under house-arrest.

The budding officers were rather muddled:

"They told us there was a party," they said apologetically, "and now they pick on us because we're Moroccans."

When the cadets discovered their officers had misled them and that in a republic too, you get to pay taxes, they apologized and were shot through the head at once. The King went on the air and uttered some harsh criticism of the level of execution of the revolt. While these words are being written the second batch is being executed at Rabat, which goes to show how one ought to be very careful about revolutions; before one gets going it is always desirable to find out what it is all about.

Translated by Miriam Arad
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KOREN ADV.

'THE YOUTH ARE NOT A RACE APART'

NEW REFORMATION: Notes of a Neolithic Conservative by Paul Goodman. New York, Random House. $5.95.

WE HAVE BEEN INVADED BY THE 21ST CENTURY by David McReynolds. Introduction by Paul Goodman. New York, Praeger. $7.95.

Reviewed by Arthur Kemelman

PAUL Goodman's book derives its title from the author's belief that the 20th century, like the 16th, is in a religious and cultural crisis and on the verge of a reformation, "an upheaval of belief that is of religious depth, but that does *not* involve destroying the common faith, but to purge and reform it." The nature of the common faith in science, education, and citizenship in the U.S. is the subject of the three main chapters of the book. Each of the chapters is devoted to an examination of the development of this faith as well as a discussion of how science, education, and citizenship, respectively, must come to be regarded if life in the U.S. is to have any meaning.

David McReynolds' book consists of a number of essays about various political events and issues of the 1960s — segregation, the atom bomb, the dangers of technology, Vietnam, the necessity of civil disobedience. The most interesting and perhaps the most forceful essay is the one dealing with the author's homosexuality. The essays would have been more valuable and interesting if the author had been less inclined to express his moral outrage and more concerned with presenting a closely reasoned argument with concrete proposals for a programme of reform. Too frequently the reader feels that he is reading, not the writings of a radical Marxist and a former leader of the War Resisters League — a radical organization in the forefront of the anti-Vietnam protest — but sermons.

Unwilling to listen

Goodman, in his introduction to McReynolds' book, writes that the young are willing to listen to McReynolds, who stands "between an older generation of people who used to know something and a younger generation of people who know something very difficult that is also important." In his own book, Goodman cites a number of instances of the young people's unwillingness to hear him out. The acceptance of a McReynolds at the cost of a Goodman is unfortunate but indicative of much that is objectionable in the younger generation's protest movement — an excess of moral fervour and a paucity of rationality. The situation is an ironical one for Goodman, whose "Growing Up Absurd," written 13 years ago, still serves, according to the book jacket blurb, "as the indispensable guide to the rebellion of American youth." Goodman writes:

As one of the half-dozen older statesmen who have provided propositions and points of view that the young have picked up, I really do not know how to cope with the dilemmas that arise when I dissent from their movement and they show me their hostility in no uncertain terms.

Goodman's argument in "New Reformation" is that an uncontrolled and amoral science and technology are responsible for the progressive dehumanization of society. Far from enriching and enhancing our existence, science and technology have been geared by Government funding to war and the expansion of the gross national product, to the neglect of basic human needs. The result is that we face the possibility of either sudden death by atomic destruction or slow suicide by the poisoning of the environment. The educational system, concerned solely with processing the young for the technological society they are to enter, displays the same lack of concern for human needs. The education the young undergo prepares them to play "appropriate roles as producers, functionaries and consumers." It is a process which ideally suits the needs of a central authority concerned only with its own aggrandizement.

'Incidental' education

Despite science's failure to fulfil what it had seemed in earlier years to promise, Goodman, the neolithic conservative, doesn't argue for a return to the hills. He looks for a new reformation. Technology must be regarded, not as science's handmaid, but as a "branch of moral philosophy with the criteria of... concern for remote effects, safety, amenity... priorities determined by broad social needs." In science the ecological approach should be emphasized. To inculcate upon scientists and technologists the sense of the whole that such criteria imply, the funding and organization of research and development must be decentralized. Goodman argues that decentralization maximizes initiative and decision-making among a maximum number of minds and interests. Education should not only be directed towards increasing the pool of the science-minded, but it also must be made "incidental." That is to say, the young should be left to their own devices as much as possible to pick up what interests them. Babies learn to speak without any formal schooling and the same is probably true of most of what is now taught. The right way to increase the pool of citizens is "to 'give,' or gracefully surrender, power to the people in their neighbourhoods to initiate, decide, and execute the affairs that concern them closely."

Much of what Goodman has to say about education and science is fairly common knowledge. At the same time, he offers many insights and, since we are in the midst of the problems he is discussing, a forceful restatement of them is useful. Too frequently, however, Goodman's presentation is too forceful and exaggerated. For example, one finds it hard to agree with him when he asserts:

... human beings are evidently useless... Small farmers and other technologically unemployed are dispossessed or left to rot. Increasing millions are put away as incompetent or deviant... and communications have infected even the biological core, so that people's sexuality and other desires are no longer genuine.

The exaggerated, frequently apocalyptic, note is perhaps the most objectionable aspect of Goodman's book as well as of McReynolds'. The latter, for example, writes:

In the time remaining, let us mobilize our morality, give it organizational form and political direction... There may not be enough time left to do a job that is already terribly complex and grows more so every moment. But what a glorious fight we can make if we so choose. We shall neither run nor hide but stand our ground and fight.

In "New Reformation" Goodman is more subdued and rational, yet his characterization of our times as being in a religious and cultural crisis and on the verge of a transformation of conscience seems to be essentially similar to McReynolds' comment.

Creates problem

Such cries of crisis from these and numerous other social critics in effect suggest that an emergency exists and that extraordinary measures and behaviour are permissible, if not necessary. Very often such an approach creates a problem where none existed before, or perpetuates the conditions that led to the cry of crisis in the first place. Thus we have had in recent years the spectacle of various individuals and groups, from both the political Left and Right, ready to take the law into their own hands and in general to behave in a manner quite contrary to the democratic tradition they claim to be defending.

There is much that must be remedied in the U.S., but to assert that the country is in a *crisis is* to present a distorted view of reality. Fortunately, there are always the hard facts of reality that have a way of bursting the most carefully nurtured illusion. The present state of dissolution of the New Left would seem to suggest that the illusion they believed in has been shattered. The disparity between their cries of oppression and the actual situation was too great. To bridge the gap required an effort of mind that even the young found hard to make.

Goodman's belief that the young are oppressed, and the sort of behaviour their oppression has led to, are his chief evidence for arguing that the young are in a religious crisis:

> An the world-wide youth movement, perhaps especially in its fanaticism and self-righteous violence, has come to look more like the Reformation than like other historic movements to which it can be compared, the goliards or Sturm und Drang or the narodniks

Anomalies of politics

The hostility and the alienation they feel is responsible for the youth subculture and the curious anomalies of their politics. For example, it is frequently said that the young are rather good at disrupting but somewhat poorer when it comes to proposing concrete programmes. But for the young, Goodman argues, the purpose of political activity is not reconstruction or reformation but a desire to prove to themselves that they are alive and feel something. A question Goodman doesn't raise but should is whether the political sphere is the proper area for satisfying essentially religious needs.

While "New Reformation" is not entirely devoted to a study of the young, what Goodman has to say about them is the most interesting part of the book, especially as a sequel to "Growing Up Absurd." In the latter books, Goodman called the younger generation his "crazy young allies." In "New Reformation" there is considerable disenchantment. The young, "when the chips are down, they're just like their fathers." But despite his disillusionment, Goodman still looks to the young for salvation: "Besides, they *are* the ball game."

Continual 'now'

A portion of "New Reformation" concerns itself with the failure of the schools to transmit to the young a sense of history. Without a past, Goodman argues, the young are trapped in a continual "now." Everything is superficial, boring and equivalent. Beethoven is as good as John Lennon. Although Goodman deplores the lack of a sense of past among the young, it would seem that, as long as he and others continue to look upon the young as the only ball game in town, it isn't too starting that the young themselves should think so. And if the young are our salvation simply for being young, then where is the necessity of studying the past? A remark by Eugene Ionesco comes to mind (*Jerusalem Post*, March 5): "No revolt of youth is legitimate. The youth are not a race apart. The important thing is not to be young but to be intelligent, to be civilized."

Arthur Kemelman is a young American writer who settled in Jerusalem two years ago.

Book spending ratio down

IN 1970 Israelis spent IL163.2m. for books, periodicals, newspapers and stationery. This was IL86.8m. more than in 1967, but it represented only 1.8 per cent of the total spent for private consumption (IL12,601m.), as against 1.4 per cent of the total (IL8,118m) for 1967.

The comparative figures in the intervening years were: 1968 — IL100m., out of IL9,244m., or 1.5 per cent; 1969 — IL154m. out of IL10,707m., or 1.4 per cent.

This is reported in the June issue of the quarterly "Israel Book World" published by the Israel Export Institute (P.O.B. 29732, Tel Aviv), which also reports that book and printing exports from Israel to the U.S. in the first two months of this year amounted to $619,000, as compared to $301,000 in the same period in 1970. Exports to Canada in the same period were $53,000 and $22,000.

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BOOKS IN REVIEW

Pages 9-12

From a crevice in a canyon near the Dead Sea where it had lain for almost two thousand years came a woman's bag. From the bag came a fragile bundle of papyri inside which were wrapped four wooden slats. And as the excited archaeologists stared incredulously at the strips of wood, one name blazed out at them

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No Emancipation from the anti-Semites

Zadok Kahn, Chief Rabbi of France in 1889 — 1905.

THE recurring themes of Jewish modernity are assimilation, anti-Semitism and survival. The era of Emancipation posed all of these questions, which had existed from near the beginnings of Jewish history, in a new key. Assimilation in the modern age meant, at least to some, something other than the utter abandonment of their Jewishness. The form in which Moses Debré, a fairly conventional French rabbi of the Dreyfus era, posed the question — and in this he is very representative of the assimilated Jewish high bourgeoisie whom Michael Marrus describes in his book about that circle on the eve of the Dreyfus affair — amounts to asserting that it is absolutely possible to be a perfect Frenchman in culture and outlook and to retain some kind of not-too well-defined spiritual ties with the synagogue and the Jewish community. If the price of such self-definition is a further weakening of that which is specifically Jewish, it is to be mildly deplored and perhaps felt more keenly than words betray, but the dominant purpose remained the complete integration of a highly Frenchified group into society. That the Jews had not yet been completely accepted was something that the late-19th-century figures knew quite well, and they attributed their persisting social exclusion to anti-Semitism.

It has conventionally been said that, at the height of the prestige of Jewish assimilationist thinking in Western Europe, in the latter *half of the 19th century, those who* believed the doctrine explained anti-Semitism as a hangover from an unlovely Medieval past, as the persistence of hatreds rooted in the Christian religion. This is simply not true. The whole point of Debré's study of how the Jew was portrayed in 19th-century French literature is, as he said in his concluding lines, that the Jews were now being portrayed, in the atheistic era ushered in by the age of the Enlightenment, "as a foreign body within the corpus of the French people." He even knew that "this new trend and its influence on French public opinion may well work to delay the assimilation of French Jewry."

Dreyfus affair

Debré wrote in the aftermath of the Dreyfus affair, but the people whom Marrus studied is this very generation before the storm came. Their rhetoric identified Judaism, in their universalised descriptions of what it taught, with the ideals of the French Revolution — that is, with the assertion that emancipation and equality for all were both the political and the religious value of the highest order. Nonetheless, the thinking about race, and the assertion of the inferiority of the Semitic race, which was identified in France with one of its contemporary intellectual figures, Ernst Renan, had made sufficient impact so that Jews were busy arguing against such an idea. Indeed, as the ties of religion were loosening, these highly assimilated circles could, paradoxically, explain what was left of their Jewish involvement only by use of such terms as "feelings of racial solidarity." The very fervour with which men such as the Reinachs insisted that the Jew was no alien in France, that he was one of its historic elements, indicated how much this very concept was under challenge.

As a study of the subject, the image of the Jew in 19th-century French literature, Debré's work is thin. It is much more interesting for the attitudes of the author himself, a rabbi who was a Frenchman, whose son converted to Christianity and whose grandson, Michel Debré, is one of the leaders of Gaullism in contemporary France.

Marrus' work is harder to praise, despite its form, in the best contemporary images of what a proper doctoral dissertation ought to be. It is "well researched"; he has obviously accumulated a large card file, based on reading, mostly, the contemporary Franco-Jewish press; the individual chapters all read like seminar papers. The trouble is two-fold: what he has to tell us was obvious before he began, and well known: that French Jews like Dreyfus would have dearly loved to be anti-Dreyfusards and that they tried to avoid the whole problem even as it was happening, hoping that it would not become a Jewish issue.

The serious problem of method, and of the responsibility of those who directed Marrus' research, is that he evidently reads neither Hebrew nor Yiddish. He therefore knows nothing of the large secondary literature in both those languages and he has, alas, paid no attention to the more recent immigrants in France in the period which he discusses. French Jewry in the 1890s was not only the Reinachs; it was also the Rue de Rosier, Russian Jewish revolutionaries in exile, and, yes, Max Nordau and Theodor Herzl.

With the book of Professor Katz, Rector of the Hebrew University, we are in a somewhat different world. His focus is on the very beginnings of the period of Emancipation, the first stirrings of the most venturesome and — let the truth be told — the already most marginal of Jews, those who were fighting their way into Gentile society before the door was even slightly open in any formal sense. One of the very few roads which led to contact with the general society at the end of the 18th century and in the early decades of the 19th was the Masonic Order. Here, at least in the theory of some of its early figures, a brotherhood existed which was beyond religion, in which Masons participated as equals regardless of their origin. This theory was not held by all the lodges, and it was fought against with a special vigour in Germany, where Jews were excluded either administratively, by not being voted in, or, more fundamentally, by the opinion of the dominant forces in German Masonry that only Christians could be Masons. The few places which did admit Jews derived their authority from foreign lodges which were more liberal.

Caricature

Prof. Katz, with his usual painstaking and careful scholarship, has investigated as many of the Masonic archives as would give him access, and he has sketched a story which is a caricature of the whole tale of the emancipation of the Jews: theoretical acceptance, at least by some, and persistent anti-Semitism. These two forces should not, in theory, have appeared among the Masons — as they should not have appeared after the Emancipation in the liberal world as a whole.

YA'ACOV KATZ

Not far underneath the meticulous objectivity of the scholar there is, in Prof. Katz' style, an occasional bit of wit or even of passion which makes the story that he tells all the easier to read — if not the easier to bear. This book is a further contribution to that ongoing revision of our understanding of the Era of Emancipation to which Ya'acov Katz has been making a substantial contribution.

Arthur Hertzberg, author of "The French Enlightenment and the Jews: The Origins of Modern Anti-Semitism" (New York, Columbia University Press, 1968, and Schocken Paperbacks, 1970), is Adjunct Professor of History at Columbia University.

THE IMAGE OF THE JEW IN FRENCH LITERATURE FROM 1800 TO 1908 by Moses Debré. Translated from the French by Gertrude Hirschler. Introduction by Anna Krokowski. New York, Ktav. 88 pp. $6.95.

THE POLITICS OF ASSIMILATION: A study of the French Jewish Community at the time of the Dreyfus Affair, by Michael R. Marrus. Oxford University Press. 300 pp. Illustrated. $3.75.

JEWS AND FREEMASONS IN EUROPE by Jacob Katz. Harvard University Press. $11.

Reviewed by Arthur Hertzberg

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The Achievement mystique

BELIEVE it or not, Professor (of Psychology, at Harvard) D.C. McClelland is the greatest living leader of mankind, in any case as far as economic performance is concerned. He says it himself. "In the mid-twentieth century (so this book begins) few possibilities fascinate man more than that of shaping his own destiny. More and more studies are accumulating which purport to show what factor or factors are important for economic growth. Among these is D.C. McClelland's The Achieving Society (1961) which summarized an interlocking series of empirical studies suggesting that a particular human motive, the need for achievement, promotes entrepreneurship, which in turn is a key to economic growth."

Prof. McClelland has also composed detailed instructions, tests, questionnaires, films etc., for training courses intended to turn ordinary people into budding businessmen. A pioneer course of this nature was given in Kakinada, India (in 1964). Another course was held somewhat later at Velore. The courses were attended by several dozen persons and lasted a few weeks. The results — we are told — have been revolutionary. The present book is devoted to describing, summing up, and analysing these projects.

MOTIVATING ECONOMIC ACHIEVEMENT by David C. McClelland and David G. Winter, with Sara K. Winter and Elliot R. Danzig, Manohar S. Nadkarni, Aziz Fabaney and Udai Pareek. New York, Free Press, and London, Collier-MacMillan. 409 pp. $12.95.

Reviewed by Moshe Ater

Everything is carried out in a brilliant way, with grim seriousness and a dazzling scientific apparatus. Moral, historical, sociological, psychological questions are raised and resolved. There are detailed tables and statistical correlations, follow-up interviews of the participants, and data on their backgrounds and their activity before and after the course. Freud is quoted alongside Gandhi, St. Ignatius, Marx and Weber. We are told about "ways of closing the gap between the ideal self and the real self," about "brainstorming games", etc. And we are asked to believe that a short voluntary brainwashing course can turn adults into prospective managers by inculcating upon them "the Achievement mystique".

What is intriguing about this science fiction is that the authors are fully aware of the problems underlying their undertaking:

"If the rational model (of human behaviour) merely says that men try to get what they want, it is of little use in understanding which things they come to want. If it asserts that all men want the same thing(s), it seems clearly wrong... It is either hopelessly vague or else circular."

Nevertheless, the authors proceed to suggest ways and means for spreading the Western, American-type mentality, because "vigorous economic activity" crucially depends upon the existence of a suitable human stratum to maintain it. So — theories aside — "we can ask of any particular aspect whether it promotes or retards behaviour change and economic development among entrepreneurs." Even more curious: while the authors raise argument after argument that rationalism — nay, rationalisation — is the sole way to salvation, the methods they apply bear a striking resemblance to those applied in Mao's "Cultural Revolution."

The Jews under Islam

THE position of the Jews under Moslem rule has in recent decades become an issue of more than merely academic importance. Arab leaders continue to try to persuade the world that Jews and Arabs lived harmoniously together until the rise of Zionism and the establishment of the State of Israel. Some of them speak of the establishment of a "secular, democratic Arab Palestinian State" in which Jews will be citizens with equal rights, as supposedly was the case in the Moslem Empire ages ago.

Certainly it is worthwhile to re-examine these statements — partly true, partly false — and the two books under review may be of great help in this endeavour. A.S. Tritton's book is a critical study of the "Covenant of 'Umar," the basic document dealing with the relations between the Caliphate and its non-Moslem subjects. Although more detailed studies of this purported "covenant" have been published meanwhile (see especially A. Fattal, "Le Statut Legal des Non-Musulmans en Pays d'Islam," Beyrut, 1958), and although Tritton's book has been reprinted without any up-to-date additions, it still is a most valuable study. Tritton was the first, I believe, to prove that this covenant, ascribed to the Second Caliph of Islam, 'Umar I (634-644), is not an authentic document. It rather reflects the growth of the corpus of restrictions imposed on non-Moslem subjects of the Caliphate from the time of 'Umar II (717-720) through the Middle Ages and up to modern times.

Jews, Christians, Samaritans and Zoroastrians were never regarded as equal citizens with Moslems. They were the "Protected People" who had to pay tribute for the privilege of living in safety under Moslem rule and to submit to a large number of restrictive rules regarding both public and private life. This was based on the idea expressed in the Koranic verse: "Until they pay tribute.. and be humbled' (Sura 9, verse 27). One of the earliest versions of this covenant, in the form of a letter purportedly addressed by some Christians to 'Umar I, reads as follows:

"When you came to us we asked of you safety for our lives, our families, our property and the people of our religion on these conditions; to pay tribute out of hand and be humiliated; not to hinder any Muslim from stopping in our churches by night or day, to entertain him there three days and give him food there and open to him their doors; to beat the nakus *(a board beaten with a stick or hammer, taking the place of bells in Eastern churches) only gently in them and not to raise our voices in them in chanting; not to shelter there, nor in any of our houses, a spy of your enemies; not to build a church, convent, hermitage, or cell, nor repair those that are dilapidated, nor assemble in any that is in a Muslim quarter, nor in their presence; not to display idolatry nor invite to it, nor show a cross on our churches, nor in any of the roads or markets of the Muslims; not to learn the Qur'an, nor teach it to our children; not to prevent any of our relatives from turning Muslim if he wish it; to cut our hair in front; to tie the* zunnar *(a special girdle) round our waists; to keep to our religion; not to resemble the Muslims in dress, appearance, saddles, the engraving on our seals (that we should engrave them in Arabic); not to use their* kunyas *(the titles 'father of,' 'son of,' 'mother of'); to honour and respect them, to stand up for them when we meet together; to guide them in their ways and goings; not to make our houses higher (than theirs); not to keep weapons or swords, nor wear them in a town or on a journey in Muslim lands; not to sell wine or display it; not to light fires with our dead in a road where Muslims dwell, nor to raise our voices at their (— our) funerals, nor bring them near Muslims; not to strike a Muslim; not to keep slaves who have been the property of Muslims. We impose these terms on ourselves and our co-religionists; he who rejects them has no protection."*

As time went on, more and more restrictions were added to these, at least theoretically, yet seldom were they enforced in actuality, or as Tritton puts it: "Laws were made, observed for a time then forgotten till something brought them to the remembrance of the authorities." This fact may explain the contradictory duality, which shows the non-Moslem subject on the one hand being humbled by the Moslem conqueror and persecuted by Moslem mob, especially after the decline of the Moslem Empire, but on the other hand taking a vigorous share in Moslem public life and becoming fully assimilated into the Arab language and the Moslem way of life.

Jacob Mann (1888-1940) dealt especially with these phenomena in his book, "Jews in Egypt and in Palestine under the Fatimid Caliphs," which first appeared in two volumes at Oxford in 1920 and 1922 and, according to Professor Goitein, "became classic almost immediately after its publication" and "is perhaps one of the most frequently quoted books in Jewish scholarship." In spite of the vast amount of research work done on the history of the Jews under Islam in recent years, this book still has retained its immense value and we are very grateful to Ktav for its republication (in the Library of Jewish Classics Series, edited by Gerson D. Cohen) in one volume, together with a second supplement from "Hebrew Union College Annual III," 1926. Prof Goitein himself may be considered the classical scholar of the Geniza, who brought Jacob Mann's method of historical research into the Geniza material to new heights in numerous studies, especially in his recent, "A Mediterranean Society: The Jewish Communities of the Arab World as Portrayed in the Cairo Documents of the Cairo Geniza" (Vol. I, "Economic Foundations," 1967; Vol. II, "The Community," 1971).

THE CALIPHS AND THEIR NON-MUSLIM SUBJECTS. A Critical Study of the Covenant of 'Umar by A. S. Tritton. New Impression of 1930 First Edition. London, Frank Cass. 240 pp. £4.20.

THE JEWS IN EGYPT AND IN PALESTINE UNDER THE FATIMID CALIPHS: A Contribution to Their Political and Communal History, Based Chiefly on Genizah Material Hitherto Unpublished by Jacob J. Mann. Two volumes in one, reprint of 1920, 1922 first edition, with Preface and Reader's Guide by S.D. Goitein. New York, Ktav. xxxvii + 484 pp. $22.50.

Reviewed by Hava Lazarus-Yafeh

Cairo Geniza

The Geniza (depository for used sacred books, which Jewish law forbids to destroy) referred to here is the famous Cairo Geniza, rediscovered at the end of the 19th century. Prof. Goitein describes it as "a treasure trove of manuscript material found originally in the lumber room of a synagogue in Old Cairo (Fustat) and at present dispersed all over the world... These are hundreds of thousands of manuscript leaves which up to the present day... have not yet been completely identified, let alone adequately catalogued." This Geniza revealed many lost Hebrew works as well as numerous private letters, court decisions, Ketubot (marriage writs), etc — most of them in Arabic in Hebrew characters. It was on these documents that Mann based his historical studies, other scholars following in his steps. In the first part of the book under review, Mann narrates the history of the Jews — especially in Egypt, Eretz Yisrael and Syria chronologically from the beginning of the Fatimid conquest of Egypt (969) down to the time of Maimonides who died in 1204, some 30 years after the end of the Fatimid rule. He deals especially with the communal organization (described in detail by S.D. Goitein in his voluminous study), with the history of the Eretz Yisrael Geonate, the office of Head of Diaspora (Resh Galuta), etc., and reveals many unknown, very important details, which he puts for the first time in a chronological framework.

In the second part of the book Mann provides a selection of texts from the Geniza providing a documentary basis for this history. He published many other important studies after this book, his "Texts and Studies in Jewish History and Literature" (Vol. I, Cincinnati, 1931; Vol. II, Karaitica, Philadelphia, 1935) being the most important of them. He was at work on "The Bible as Read and Preached in the Old Synagogue" when he was fatally stricken.

Tritton's and Mann's books may help to give us a truer picture of the Jews (and to a lesser extent of the Christians) under Moslem rule: though humbled often and considered always second-class citizens, they were only seldom really persecuted. In most periods, especially in early times, their communities flourished under Moslem rule and they played an important part in what is called erroneously "Moslem" rather than "Arabic" civilization.

Dr. Lazarus-Yafeh is Head of the Hebrew University's Department of Moslem Civilization.

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The sounds and surfaces of the American 1930s

TEITLEBAUM'S WINDOW by Wallace Markfield. New York, Knopf, 387 pp., $6.95, and London, Jonathan Cape, £1.95.

Reviewed by William Freedman

LIFE in America, roughly since the assassination of President Kennedy and the decline of what was once called the Civil Rights Movement (even the name now sounds a bit naive), has not been easy. A war two Presidents insisted was too complex for the uninformed populace to comprehend proved too complex for an equally uninformed army to fight, and something technocrats fondly called "progress" began to grow frighteningly indistinguishable from the allegedly less rational behaviour of bombers, assassins and mass murderers. "We Shall Overcome" gave way to We Shall Undergo, and one of the more predictable consequences was a flourishing of nostalgia, a tightening addiction to earlier times, which, by virtue of temporal distance and charitable failures of memory, seemed not only simpler than the '60s but simpler and therefore lovelier than they were.

The principal appeal of "Teitlebaum's Window" (Wallace Markfield's first novel since "To An Early Grave," 1964) is to precise this addiction, this market, this need. Viewed mainly through the widening eyes of young Simon Sloan, the book flashes across the decade from 1932 to Pearl Harbour, Simon's eighth to eighteenth years, and offers ample supplies of what we have all lost and never loved so dearly — the memorabilia of Hollywood, the comic strips, puberty and Brooklyn Yiddishkeit. "Teitlebaum's Window," like the halls of American universities, is bursting with trivia — Dick Tracy, Tillie the Toiler, and Dixie Dugan from the comics, King Kong, Frances Dee, and Ronald Colman from the incessantly unsilent screen, and enough Yiddish *kell* and *kuchen* to fill the memory's longing stomach for a year.

Markfield is not all smiles and heart, and fortunately there is more here than the damp humour common to this species of exploitative fiction. Markfield is obviously fond of his period, but he is not fooled by it: he remembers the vacuousness, absurdities, and unpleasantries of family and adolescent life at least as clearly as its warmer moments, and the picture we get, as far as it goes, seems as honest as a hungry recollector is likely to want. But what is disturbing is that Markfield's camera-eye technique — a cinematic combination of sweeping panorama and diary-page close-ups — throws the entire decade, public and private, comic and horrific, onto one flat screen. Hitler and Dick Tracy, Stalin and Seltzer, the Moscow Trials and the Ritz Brothers all blend together at a single distance. The rise of Nazism, Stalinism, and American Communism are all present in the background, but they do not ominously hover so much as they innocuously mingle with Hollywood and home. All are part of Markfield's mosaic of the '30s and all are of roughly equal size and similar hue.

Since Simon and his contemporaries, his parents and theirs, are the angle of vision, it is tempting to read the almost stunning coolness of the book's perspective as an ironic comment on their indifference to history and terror, on New York Jewry's culpable calm in the face of their people's near annihilation. Despite occasional gestures in the direction of Nuremberg, Warsaw, Prague, and Moscow, the Jews of Brooklyn fix mind and soul on Hollywood, on themselves, and on Teitlebaum's window. Sales on pot cheese attract more attention than bulletins from Europe. But there is something a bit generous about this reading. Ironies there may be, but they do not cut this deep. The problem, it seems to me, lies not with Simon or the others, but with the novel, and it arises not out of the distinction between egoistic and public concern but out of the low-keyed sameness of it all. Nothing—neither politics, sex, love, nor any of the other components of youthful development in the '30s or any other time — touches Simon very critically at all. All are brushes with the world, contacts at the level of eye and ear and skin rather than blood and bone and nerve. These are not ironies, but more than irony is missing.

Markfield has a wonderful ear for the comic idiosyncracies of communication — for the grammatical disasters of an eight-year-old boy's diary, the rhapsodic affectations of a high-school girl's dramatic paean to the working class, the cliches of the eternal "advice to aspiring young writers" column, the painful predictability of freshmen compositions — and these are at once the finest and funniest moments in the novel. But anyone who still remembers his own first encounters with homosexuality or normal sex (a meaningless phrase to a 12-year-old), his first taste of love, or *trail*, employment or death, will know there was far more to it than meets the ear, and it is this that Markfield misses.

The result is a book not so much about the maturation of Simon Sloan, boy of his time, but merely of his aging, a book concerned more with the sounds and surfaces of the '30s than with the era as felt experience. "Teitlebaum's Window" does quite well what it troubles to do at all. But readers hungry for the innards of Jewish childhood, for how it felt to grow up Jewish in America rather than how it looked and sounded, will do better with books like Henry Roth's "Call It Sleep," Alfred Kazin's "A Walker in the City," or even (dare I say it) Philip Roth's "Portnoy's Complaint." Markfield's novel is primarily for nostalgic strollers. It shows us the world, like the items in Teitlebaum's window, through glass, and what we see are eye-catching signs, boxes, jars and cans. Teitlebaum himself is out to lunch, and the door, when we try it, is locked.

Dr. Freedman is Chairman of the Haifa University English Department.

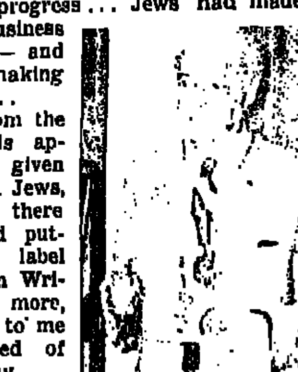
Buddhism in Ceylon

RESPONSE to Swarthmore College Professor Donald Swearer's article on the Buddhist lay revival in Ceylon, which appeared in last fall's "Journal of the American Academy of Religion," was that it boded well for the then-forthcoming study **BUDDHISM IN TRANSITION** (by Donald K. Swearer, Philadelphia, Westminister Press Paperback, 160 pp., $2.65). Unfortunately, the book itself is merely a broad overview of contemporary Asian Buddhism, teasing the reader while never delving deeply into any one topic, as Prof. Swearer showed he is capable of doing. None the less, the book is the most valuable introduction available to the intricacies of the relationship between nationalism and religion in Asia and ably suggests further readings. Prof. Swearer is urged to write a more serious study.

D.A.

The label avoids me — By Saul Bellow

WHEN all of a sudden certain Jewish writers were being hailed in America, the Jews felt themselves making progress... Jews had made it in America in business and in politics — and now they were making it in literature...



SAUL BELLOW

Yet, apart from the comfort all this appears to have given certain American Jews, I wonder if there isn't an implied put-down in the label American Jewish Writer ... What's more, the label seems to me without a shred of literary accuracy ... I find the label intellectually vulgar, unnecessarily parochializing and utterly without value — especially since, from a personal point of view, it avoids me both as a writer and as a Jew...

'THE VERBAL CHAOS OF THE DAY'

AMERICAN writers are praised most of all for destroying themselves. The pantheon of self-destruction among our writers is quite full: James Agee, Hart Crane, Fitzgerald and Hemingway — these seem to be, in the public mind, the exemplary American writers. And Edgar Allen Poe's end was so wretched as to make these others seem almost paradisiacal. It is almost as if a literary career that ends in destruction is the only kind the American public can really understand.

In another sense, Americans count on their writers for incredible things. Having always been an intensely practical people, what Americans want to know from their writers is how they should live. They want rules, they want an etiquette for all life's occasions, they want guides who will tell them how to make love, what consitutes courage, how to be a man. And those writers, as well as those publicists, who have always told them these things in the clearest possible way have inevitably scored the greatest commercial successes: from Henry Luce to Hugh Hefner, from Hemingway to Norman Mailer.

If one doesn't want to play this game, if one isn't ready to give this kind of unequivocal advice, it will be terribly hard to make a dent in the verbal chaos of the day. The competition is grotesquely difficult, and only two alternatives are available to a contemporary writer: seduction or authority. One can seduce the public by giving them precisely what they want. Or, with the authority of art, one can risk their displeasure by telling them what is really in their hearts and hope that, somehow or other, one will get through.

From an interview with Joseph Epstein in the "New York Times Book Review," May 9.

Par Lagerkvist

PAR Lagerkvist, 1951 Nobel Prize-winner, is a master of simplified understatement which results in disproportionately powerful novels of fewer than 100 pages. By focusing on things themselves and their surface traits, he hints at the depths behind people and acts, reflecting the humane Christian mysticism, chiefly Scandinavian, familiar to us through the films of Ingemar Bergman. **THE ETERNAL SMILE AND OTHER STORIES** (London, Chatto and Windus, 206 pp., £1.65) is a collection of three of Lagerkvist's older short stories. The title story, "The Eternal Smile" (1920, translated by Erik Mesterton and Denys Harding), is the weakest of the three. The dead sit in Heaven or Limbo and try to convince themselves of the significance of life, despairing lest it had all been for nothing. Finally they rise to confront Him who knows:

> "Then at last they saw far off a feeble light. It shone steadily, but so feebly that it could scarcely be distinguished amid all the darkness. They made for it. They thought, it is a sea of light, but far away from us. In the end, after many years more, they began to approach it.

The story later ends simply and unsatisfactorily after a sickenly pietistic confrontation.

"Guest of Reality" (1925, translated by Mesterton and Harding) is more skilful, while still not a satisfying story. Young Anders has his first encounters with death, doubt, God and self. Fortunately, the story is not as pretentious as the summary, told in events and the boy's reaction to them. It is mostly a very good, often moving story, better than the majority of short stories published, as "So ended his early youth, in nothing but dissolution, falsity, confusion."

"The Executioner" (1933, translated by David O'Gorman) is the strangest of the lot, turning at the end to attack the then-new Nazi ideals. Lagerkvist quite early recognized the horror of Nazism, and was vocal against it, only to be ignored. This story is an eerie fable of pub or night-club meetings with the mysterious, silent "executioner," who at the end angrily, passionately, turns upon his familiars, drinking and jesting around him, realizing that he is their true servant, bound by unbreakable ties to murder for them through eternity. He then stalks off, only to carry out further executions. The verbosity of the executioner's speech is unable to halt the shudder which comes along with the story.

CURTIS ARNSON

Nothing to give

LOOKED at from a normal angle — the one seen by you and me — the heroine of **PLAY IT AS IT LAYS** by Joan Didion (London, Weidenfeld and Nicolson, 214 pp., $1.50) has as exciting a life as any small-town beauty can expect. She gets to New York, becomes a photographers' model, moves in a smart set, marries a well-known film director who puts her into two films, and does what the fashionable four-letter word (liberally used here) signifies in and out of marriage.

But wait. It isn't as jolly as that. The films are not a success and she gets only a few television engagements. She has a little daughter who proves to be mentally disturbed and has to be kept in a special home. The heroine undergoes an abortion because she isn't sure who the father of the next baby is. She finds her lovers and her friends boring. She smokes marijuana and has nightmares.

That isn't all. Her mother is killed in a car accident and is eaten by coyotes. She herself ends up in a home, too, having been found in bed with a producer who took an overdose and died.

Joan Didion tells this story with the jerkiness of the comic strip — and with almost as little dialogue. One feels that what her characters say should be written in a "balloon" with the point at their lips.

The title is, of course, taken from gambling. Sticky grammarians might be happier if it read "Play it as it lies" — but, considering the nature of the heroine, perhaps the title is more appropriate as it lays.

Comic strip or not, this is by no means a funny story. It reflects something of the aimlessness of that section of American society which has nothing to give and therefore finds nothing worth while to take from life or living. The tough-tempered style of the writing matches this grim vacuity.

DORA SOWDEN

Around the Bookshops

494 pages are too many

LEN Deighton is the author of "The Ipcress File," "Funeral in Berlin," and "The Billion Dollar Brain," among others. These books have done two things: they have made very good spy thrillers and they have provided Michael Caine with a movie career. However, Deighton's seventh book, **BOMBER** (London, Jonathan Cape, 494 pp., £1.75), is exactly what the title implies. It is an overworked tale concerning the erroneous British bombing of Altgarten, a fictitious German town, during World War II.

On a warm night in June, 1943, a force of 700 Royal Air Force bombers set off for a routine heavy raid on the Ruhr. The 24 hours preceding the raid provide Deighton with his story. For the British, there is Sam Lambert, bomber commander, dubious about the bombing of civilian population centres. At Kroonsdijk, a Luftwaffe night-fighter station disguised as a Dutch farm, an exemplary Aryan pilot, Victor von Lowenherz, is shocked by the excesses of the regime he serves. Meanwhile, in the fated country town of Altgarten, a radar commander named August Bach falls in love. The raid goes all wrong. Over 10 million pounds of high explosive bombs and phosphorous incendiaries meant for the heart of Germany's heavy industry are unleashed on Altgarten.

Deighton tries to link together the lives of the different characters on the ground, in the air, in Germany and in England by a chain of grotesque ironies. What defeats him is not the plot, but an endless series of cliche situations and dialogues. His characters have become stereotypes as we see Lowenherz, the archetypal Aryan: blond, anal-oriented, always showering. Then there is Lambert, the easy-going, modest flight commander who can't sleep the night before the raid. Even the minor characters are cliches — e.g. the perennial sneering Nazi Gestapo chief.

"Bomber" is not unreadable; it's just that we have read about these people before. But Deighton's descriptions provide a strong point in the book's action. The scenes of destruction are poignant at times, and the toppling of an over-crowded hospital is a grisly account. But here again, there is too much detail, and in Deighton's effort to be the detached observer he often fails to reach his characters' feelings (and hence ours). There really is not enough content to fill 494 pages.

JONATHAN BRODER

Above: pattern of terracing on the disused Nesher Quarry on Mount Carmel. Below: details of the terracing, held together by wire-netting (see below).

Gideon Singer, Shlomit Aaron and Yael Stern in RIBALD SCROLLS.

Jewish ribaldry from the Renaissance — in dull presentation

RIBALD SCROLLS written by Dan Almagor and Yossef Milo, presented by Bimot, Songs by Dan Almagor, directed by Yossef Milo, stage design by Arieh Navon, music by Daniel Shalit, lighting by Yehiel Orgal.

THEATRE
Mendel Kohansky

THE idea behind Ribald Scrolls is an excellent one. Dan Almagor (the writer, lyricist, Hebrew scholar, wit, master punster) and Yossef Milo, (the stage director who has had a hand in many adaptations for the stage, alone or in collaboration with others) have collected stories and poems written by that remarkable band of Hebrew poets of the early Renaissance whom piety and learning in the Scriptures did not prevent from using the holy tongue for writing in the Boccaccio-Rabelaisian manner. The best known among them was Emmanuel the Roman, a Bible commentator, grammarian and prolific poet, as well as an adventurer whose literary and bedroom exploits form the story line of Ribald Scrolls.

One could have expected much good entertainment from bringing to life a chapter in Hebrew literature which is not taught in our schools for fear that the teachers would blush. Unfortunately, I found the show well below my enthusiastic expectations. To start with, the text: Almagor pulled out all the stops to write a play overflowing with very funny ribald lines. His chief laugh-getting device is employing familiar phrases from the Bible and liturgy in unexpectedly bawdy context for comical shock effect, which works well, with repeated gales of laughter sweeping the audience. But constant repetition of — basically — one joke makes it all pall well before the end. My main objection, however, concerns not the text but the production, which I found pedestrian, unimaginative, completely missing the point.

The tales, like the tales of Boccaccio and others writing in the same vein in those days, are quite silly schoolboy situation comedy (sample: the hero gets into the beds of two sisters under the ruse of being a doctor in order to cure their non-existent illnesses, having previously kept away their father with a large dose of castor oil to cure his constipation); they could be amusing to someone over 15 and with a modicum of taste had they been properly stylized, firmly set in the period in which they were written, so that we could look at them indulgently from a distance of time. (The setting, despite a few good ideas by designer Arieh Navon, the abominable costumes which contained such a vulgar touch as girl singing a Renaissance ballad wearing black vinyl hot-pants, the flat direction by Yossef Milo (who has in the past done some fine things with just this kind of material), all prevents Ribald Scrolls from being the kind of enjoyable show it could have been had those responsible for the production made the efforts we know they are capable of. (As for the cast, Gideon Singer in the leading role walks about the stage, speaks and sings his lines as if he had something else on his mind; Avner Hiskiyahu as Satan the Tempter affects the same attitude using a handful of tricks left over from other shows to make the audience laugh. What a waste of good talent. Hanna Roth somehow manages to establish her personality as the singing announcer of numbers and participant in some of them. The others in the cast are Shlomit Aaron, Tuvya Zfir, Yael Stern, David Siton. The programme brochure costs IL2 which is much more than customary; it is also so poorly printed it is difficult to read.

QUARRY GROWS A NEW FACE

LAST week we published a report from our Haifa art critic on the efforts of a group from the Technion to rehabilitate a Mount Carmel eyesore: the Nesher quarry, a project undertaken with help from Nesher itself under Mr. Shuni Raz. We also published a photo showing the preparations to rehabilitate the quarry, which spreads over 250 dunams. This week we received photos from the Israel Museum, which is also a partner in the project, showing the remarkably quick results that have been achieved. The photos clearly show how the quarry face has been patterned with greenery grown in a cellulose mixture sprayed onto the wired-in terraces that have been constructed. The initiator of the project is Prof. Yitzhak Danziger, whose architecture students at the Technion are exploring with him various means of improving the landscape (Danziger himself is a sculptor). Working with them on this project are soil scientist Dr. Yosef Morin and ecologist Dr. Ze'ev Naveh. The project coordinator is Curator Yona Fischer of the Israel Museum.

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Cold feet

On the Radio by Helga Dudman

AN unconventional cure for the common cold was the subject of Saturday morning's "World of Science" programme (First Channel). Conventional medicine, while looking very wise and performing all sorts of miracles, has long been stumped by the mysterious sniffle-and-sneeze syndrome. So any new approach — especially when it claims to provide instant cures — can be very satisfying to the listener, although perhaps annoying to the established medical corps.

Josef Tarragin's guest was Dr. Menahem Ram, a *physician who has served as a Navy doctor* and who now works closely with Technion scientists in working out his theories that many physical afflictions can be cured by principles of physics.

"One of my co-workers here in the studio, whom I certainly trust, told me that Dr. Ram cured his cold in a matter of moments," said Mr. Tarragin. The cure — which I have read about in foreign journals — involves lowering the temperature of *the patient's feet by plunging them into very cold* water. Simple as that.

If I understand his basic view, Dr. Ram believes that conditions of modern living — even the business of wearing warm clothing, especially shoes — interfere with the natural mechanism of our nervous system for sending messages as to what the weather is like from our extremities to our brain. Consequently, our reflexes have been thrown out *of kilter.*

"The isolation of man from the earth" was a phrase which occurred during Dr. Ram's discussion, which ranged from immunology and memory-storage to vibrations and acoustics. The matter of vibrations — which looms large in far-out American chatter these days — is not, he thinks, a question of electric vibrations, once thought to affect human well-being, but some other kind, not yet understood.

I missed any reference to air-reflexes. The telephone rang at a critical point in Dr. Ram's explanation, and I greatly regret that I missed some crucial remarks. What is worse, my mind started wandering (over the telephone) to the current vogue of sandal-straps that criss-cross up the well-dressed girl's leg. What a terrible on-off, flip-flop strain that must be on the mechanism which conveys environmental data up to the girl's brain! Hot. wet thong; bare skin; hot, wet thong; bare skin; and so on, up to the thigh.

Dr. Ram also mentioned Chinese medicine with *respect, though he said he lacks adequate information* about it. Well, if it is good enough for James Reston's appendix, it is probably a valuable aspect of a new way of looking at the common cold.

* * *

SEVERAL people have mentioned to me that the evening news magazine "Hayom Hazeh" *no longer seems to have the attraction* it did a year or so ago. It would be impossible to determine whether this reaction comes from the fact that any audience gets jaded; or that the news itself is rather different from what it was earlier; or that staff has been switched at Broadcasting House.

In any event, I quite enjoyed Monday night's programme, not because it made me any wiser about reality, but because it made a good evening of the Theatre of the Absurd.

The imaginary opening conversation between President Nixon and Premier Chou En-lai was appealing if only because here we had these two world-power leaders speaking Hebrew to each other. Everything was sweetness and light, with no reference to earlier unpleasantnesses; translated into French literature, the tone would have been "Apres vous, Alphonse"; or in German, "Bitte, *Herr Doktor." There was nothing brilliant* about the script, but then allowances must be made for news prediction as distinct from news coverage.

Professor Ernst Teller, who shares one of my *political prejudices, once said that he would have* more respect for social scientists if they were able to predict social behaviour (the occasion was the week after the events of May, 1968, in Paris). Here, at least, was a whimsical attempt at this, even though the implications were left to the audience.

The Second Act had the Russians cuddling up to Mrs. Esther Wilenska at a cocktail party (did *they* know what the Americans and the Chinese were up to, all along?) while Act Three had the Jordan Valley terrorists rushing into the arms of the Israeli Army. Here at least, because we are *on local ground, our own authorities are in some* position to understand who is doing what to whom.

Protest and a shrug

I DETECTED considerable impatience in the voice of the interviewer who spoke to Georgian demonstrators against Soviet anti-Georgian Jews oppression. Why, he demanded, don't the Russian Jews unify their demonstrations, why does everybody de*monstrate separately? He* obviously thought one demonstration would do for all Russian Jews. It is sad. indeed that even when one feels complete identification with a person wronged, one expects novelty in the presentation of his grievances. This law of diminishing returns in feelings of *outrage applies to Vietnam,* Pakistan, apartheid, and other causes, and is probably one of the greatest bulwarks of dictators and other evil men. They know that, if only they can sit out the first wave of protest, the world will pass by their future offences with a yawn and a shrug.

* * *

WHISPER it not anywhere in Israel, but I *also found* the film of the Israel Air Force extremely tedious. The principle of "See one, you've seen them all," applies in enormous measure to aeroplanes, unless one happens to be an aviation buff. It is certainly true that our debt to the Israel Air Force is as great as *was the world's to the Royal Air* Force when it stopped Hitler: Churchill's famous words about the few and the many were aptly quoted on the occasion.

It seems like ingratitude bordering on treason to say that the Israel Air Force cannot hold one's undivided interest for a full hour, but I fear this is the truth.

The paratroopers filling the sky on the news item were very impressive, perhaps because the item was short, and the girls coming out of the sky looked like descending angels.

* * *

IT has been a rather martial week, as "The Third Hour" was also devoted to a military theme, although the War of Independence seems almost as remote as the Boer War. Nevertheless, it was significant that everyone who was asked what the Palmach was in the opening short film, shot in Jerusalem's Rehov Hapalmach, gave the answer more or less accurately. On a radio programme some time ago few inhabitants of Rehov Ussishkin, Rehov Katznelson and so on, knew who were those Zionist heroes of old.

The film "What a Gang," which provided the springboard for the discussions by ex-Palmach leaders, *gave a curious impression* of naivete and innocence. The cruel kindergarten humour of the unit wit, the get-togethers, the uncomplicated idealism — those were the days, indeed. The impression was of a simple era, when the world was young, and everything was clear, *black or white.*

Members of the panel, asked to compare the youth of today with that of yesterday. insisted that there was certainly no change for the worse; if courage and determination to fight for the survival of Israel only are *considered,* this has been amply proved.

But we live in a far more complex world than the members of Palmach, perhaps because we now have our own state and our own government, instead of an alien dispensation. As a result, the patriotism with which our youth fights our wars takes place against a background of civil strikes and disillusion. Indeed, somebody has told me that troops *on the* Suez Canal *spend* much of their spare time discussing ways to evade taxation.

On the other hand, we do seem to have ended the era of fratricidal strife, apart from that expressed in an occasional stone. The grimmest and most provocative questions were about the "*Altalena*" gun-running and relations with IZL and Lehi; it was perhaps a pity that a member of one of these organizations was not included on the panel, in anticipation of such questions. As it was, everybody agreed that what was done was right. An argument about the "Altalena" between Yigal Allon and Eliyahu Lankin, who captained the ship, would be very interesting and illuminating, and probably of value to the historian.

As it was, real tension only developed when the question arose of why B. G. disbanded the Palmach. He himself was very cheerful about it, when inter*viewed in a separate film by* Ben Porat, but ex-Palmachnik Israel Galili — also on a separate film — was very intense, and ex-Palmachnik Yigal Allon displayed more emotion than I have ever seen him show before.

* * *

BEING a stout Teddy Kollek fan, I thought that the team interviewing him on "Moked" was unnecessarily sneering and un*fair, except about the holes* in the roads, and the lack of indicators of where these traps are. On the other hand, I must admit that I did not think that Teddy handled them very well. He bristled and reacted to their antagonism with counter-aggression, where calmer responses *would* have been more *effective.*

It was obviously ridiculous to blame him for poverty and housing shortages; Kollek has been fighting for more housing in Jerusalem ever since he was elected, and was treated as an irritant and a monomainiacal bore by the various Ministers of Housing and Finance concerned.

Even more absurd was objecting to the Jerusalem Foundation raising money for parks and playgrounds and libraries. Everybody knows that this money would not be forthcoming at all if it were not for Kollek. What we should be indignant about is a scheme to cut up part of the Sacher Park in order to add it to the Wolfson high-rise monsters.

* * *

I'M afraid that Nablus will have to go. A couple of weeks ago I offered to surrender it for accurate *information about* Amman's television programming. Now somebody has sent me, anonymously, to my private address, a stencilled sheet issued by Amman TV. We present highlights from it below:

FRIDAY
6.10 Cartoons. 6.30 Star Soccer. 7.00 Star Soccer Football. 10.00 News in English. 10.15 Mannix.

SATURDAY
7.00 Peyton Place. 9.00 Gunsmoke. 10.00 News in English.

SUNDAY
6.10 Cartoons and/or the Flintstones. 8.30 Wrestling. 9.00 Feature Film. *10.00 News in English.* 10.15 Feature Film (cont.)

MONDAY
6.10 Cartoons. 7.30 Bewitched. 9.00 Hawaii 5-0. 10.00 News in English.

WEDNESDAY
6.10 Cartoons. 7.00 Lost in Space. 10.00 News in English. 10.15 Hitchcock.

THURSDAY
6.10 Cartoons. 7.00 Mob Squad. 10.00 News in English.

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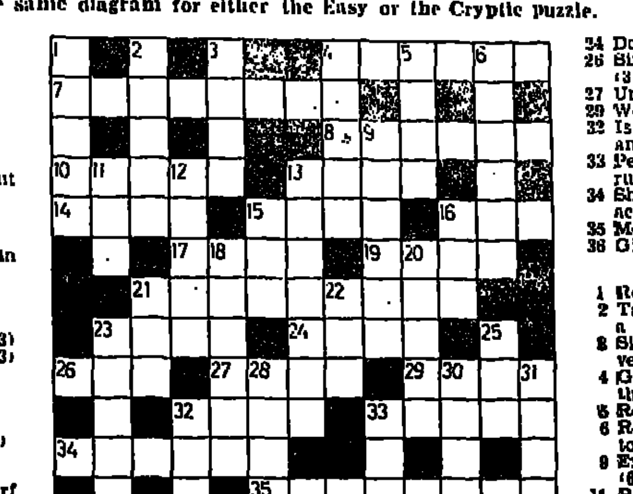
TWO-IN-ONE CROSSWORD

Use the same diagram for either the Easy or the Cryptic puzzle.



EASY PUZZLE

ACROSS
4 Long pace (6)
7 School break (4-4)
8 Waylay (6)
10 Old-fashioned (5)
13 Drama (4)
14 Smooth (4)
15 Piquancy (4)
16 Have liabilities (3)
17 Thunder-god (4)
19 Horse colour (4)
21 Ecstatic state (9)
22 Lyrics (4)
24 Touch down (4)
26 Agent (3)
27 Row (4)
29 Whirlpool (4)
32 Exceedingly (4)
33 Self-esteem (5)
34 Game piece (6)
35 Neighbouring (4-4)
36 Adamant (6)

DOWN
1 Rebuke (5)
2 Exult (5)
3 Knob (4)
4 Insignificant (5)
5 Stone (4)
6 Cut-off (6)
9 Woman in charge (6)
11 Hail (3)
12 Going in (5)
13 Herb (7)
15 Descendant (3)
16 Cereal seed (3)
18 Hurry (6)
20 System (5)
21 Broach (3)
22 Norm (3)
23 Release (3, 3)
25 Eccentric (3)
28 Satire (5)
30 Piece of turf (5)
31 Long for (5)
32 In place of (4)
33 Compassion (4)

CRYPTIC PUZZLE

ACROSS
4 Sailor posted missing (6)
7 One who serves his fellow man? (8)
8 He makes his money legally (6)
10 Subject, article and pronoun (5)
13 Cause of growing pains? (4)
14 Hill taken by a Territorial regiment? (4)
15 A kidding farewell? (2-2)
16 She may stick out in support of art (3)
17 Cop holding a ring—shut up (4)
19 Raised the staff of life? (4)
21 Colourful motor-race! (9)
23 Short radio-wavelengths in the States (4)
24 Do better than attend? (4)
26 Six-legged soldier, perhaps (3)
27 Unfriendly complaint (4)
29 Workman in stone? (4)
32 Is he cold in only singlet and shorts? (4)
33 Penniless or physically ruined (5)
34 She has little room to accommodate a mineral (6)
35 Morse? (4, 4)
36 Give a girl a ring? (6)

DOWN
1 Remarkably great man (5)
2 Taking orders from a bit of a bounder? (5)
3 Singular ball-game for the very young (4)
4 Give everyone a share of the loot (5)
5 Reduced partly to dust (4)
6 Required to give some news to the Editor twice (6)
9 Exotic song about a sailor (6)
11 Radio actor? (3)
12 Would mother cry at seeing it caged? (5)
13 Good enough to play for England? (7)
15 Not up to the weight (3)
16 Writer with a tendency to chant? (3)
18 Nothing clear about its advice (6)
20 It may be active in flying circles (5)
21 Childish, perhaps, but it helps to stock up (3)
22 He comes to an unwarranted conclusion (3)
23 It's been broadcast many times before tonight (3, 4)
25 Animal possessed by many a king (3)
28 A weight in fur? (5)
30 An adjective, but this is a star (5)
31 Learner still on the loch (5)
32 Greek version of "24 Across" (4)
33 Complain about the meat? (4)

Wednesday's Easy Solution

ACROSS. — 1, Refund. 7, Obstacle. 8, Dune. 10, Gaiter. 11, Manner. 14, Ken. 16, Catty. 17, Deed. 19, Cushy. 21, Noble. 22, Rugby. 23, Pull. 26, Enrol. 28, Jar. 29, Edible. 30, Margin. 31, Oboe. 32, In effect. 33, Exempt.

DOWN.—1, Rigged. 2, United. 3, Doer. 4, Attache. 5, Scant. 6, Berry. 8, Dike. 9, Men. 12, Nay. 13, Ethyl. 15, Tubby. 18, Emend. 19, Cog. 20, Sly. 21, Nullify. 22, Rob. 23, Parole. 24, Urge. 25, Linnet. 26, Eerie. 27, River. 28, Jab. 30, Mote.

Wednesday's Cryptic Solution

ACROSS.—1, Cof-fee. 7, Wild oats. 8, Wane. 10, P-rice-S. 11, *M-I-nut-e.* 14, *Nat.* 16, Super. 17, Rods. 19, C-abot. 21, Cap-on. 22, Tar-ry. 23, Fang. 26, BA-sin. 28, Fig. 29, In-tend. 30, Rogers. 31, O-pus(h). 32, Coronets. 33, See-saw.

DOWN.—1, Copper. 2, Fracas. 3, Ewes. 4, Addison. 5, Lap up. 6, As-her. 8, Wind. 9, Net. 12, Nut. 13, Tex-a-n. 15, Capri (corn). 18, Organ. 19, Car. 20, Boy (buoy). 21, Canning (Town). 22, Tie. 23, Figure. 24, Ages. 25, Go slow. 26, Birch. 27, Store. 28, F-op. 30, Ross.

SOLUTIONS TO TODAY'S PUZZLES ON WEDNESDAY

TV

FRIDAY

5.30 Rhythmgame. 5.30 Good Evening — with Michael Magid and Levana Finkelstein. 8.50 Weekly Magazine (1st edition). 9.30 Hitchcock's "Notorious" — with Ingrid Borgman and Cary Grant. 10.50 News. ARABIC: 6.30 News. 6.50 Full-length feature film. INSTRUCTIONAL: 4.02 The Magic Garden. 4.18 Story I Loved. 4.26 *Engraving.* 4.42 *Sing a* Song.

SATURDAY

6.00 Cartoons. 7.30 Hamavdil. 7.50 Weekly Magazine (2nd edition). 8.30 Ironside: Backfire. 9.25 Mabat Sport. 10.00 News. ARABIC: 6.30 Music and Song. 7.00 News. 7.15 Forum.

SUNDAY

6.00 The Pogels. 6.12 Sport for Youth. 7.30 Bewitched: Divided He Falls. 8.00 Mabat. 8.20 Moked. 9.05 Dr. Marcus Welby. 9.55 News. 10.00 Service Broadcast by the Ministry of Transport. ARABIC: 6.30 Sami and Susu. 7.00 News. 7.15 Projector. INSTRUCTIONAL: 4.30 English 5 — Sheila's Birthday. 4.44 Page from a Book. 5.02 Geometry 6. 5.24 On Archaeology. 5.32 Chess for Beginners: Lesson 4.

MONDAY

6.00 Lassie. 6.25 Children's stories. 7.30 Mabat. 8.20 Night Songs: with *Ilana Rovina, Yona Atary, Shoshik Shani,* Arik Lavie, Shula Hen and others. 9.00 "Kla'im" — a monthly magazine on theatre, music, literature and entertainment. 9.50 News. ARABIC: 6.30 On science, technology and medicine. 6.45 Messages to relatives and friends. 7.00 News. 7.15 Sport. INSTRUCTIONAL: 4.30 English 6 — The Young Fireman. 4.52 English 7 — Woody. 5.10 Stumps Tell. 5.22 The Pascal Triangle. 5.40 Tant Pis, Tant Mieux.

TUESDAY

6.00 David Copperfield — part 2. 6.25 Puppetshow. 7.30 Family Affair. 8.00 Mabat. 8.20 Documentary: Israel's Beaches. 9.05 The Saint: The Angel's Eye. 9.55 News. ARABIC: 6.30 For the Family. 7.00 News. 7.15 Projector. INSTRUC*TIONAL: 4.30 English 5* — Sheila's Birthday. 4.44 A Story I Loved. 4.59 The Magic Garden. 5.12 "That's How We Are." 5.30 Quiz for Youth.

WEDNESDAY

6.00 "A Trip to Patagonia". 7.30 The 21st Century. 8.00 Mabat. 8.20 Morasha. 8.35 "Mr. & Mrs. Smith" — full-length feature film with Carol Lombard and Robert Montgomery. 9.55 News. ARABIC: 6.30 Quiz. 7.00 News. 7.15 The Israeli Arabs. INSTRUCTIONAL: 4.30 English 6 — The Young Fireman. 4.52 Science 6. 5.14 English 7 — Woody. 5.35 Under Suspicious Circumstances.

THURSDAY

6.00 Headlines and Margins. 7.30 The Black Tulip — part 4. 8.00 Mabat. 8.20 Means of Communications. 8.50 The Entertainment Broadcasting Service. 9.40 Sport: The Match of the Week. 10.25 News. ARABIC: 6.30 The Story of... 6.55 Circus. 7.00 News. 7.15 Projector. INSTRUCTIONAL: 4.30 English 9 — The Open Window. 4.47 Geometry 9. 5.05 Road Signs: The City of David. 5.23 Following the Ancestors. 5.35 Plus ou Moins.

ON THE AIR

FIRST PROGRAMME
256, 340.5 and 221 M.

NEWS: — *Today: 2.00, 3.00,* 4.00, 5.00, 6.00, 7.00, 8.00, 9.00, 10.00, 11.00, and 12.00 p.m. Tomorrow: 8.00, 9.00, 10.00, and 12.00 a.m.; 1.00, 2.00, 5.00, 6.00, 7.00, 8.00, 10.00, 11.00 and 12.00 p.m.

SECOND PROGRAMME
457 and 423 M.

NEWS: — Today: 6.05, 7.00, 8.00 9.00, 10.00, 11.00 and 12.00 a.m. 1.00, 2.00, 3.00, 4.00, 5.00, 6.00, 9.00, 10.00, 11.00 and 12.00 p.m. Tomorrow: 7.06, 8.00, 9.00, 10.00, 11.00 a.m. 12.00, 1.00, 2.00, 3.00, *4.00, 5.00, 6.00, 9.00, 10.00, 11.00, 12.00* and 1.00 a.m.

FIRST PROGRAMME
Today

1.58 p.m. Opening. 2.10 Mother and Child. 3.05 Shabbat Songs. 3.20 "Kabbalat Shabbat." 4.04 Language Corner. 4.30 "Choirs" — The Upsala Academic Chamber Choir. 5.06 Classical Request Programme: Partos: "Ein Gev" (Conductor: George Singer); Stravinsky: "Sacre du Printemps" (Conductor: Pierre Boulez). 6.10 "What will be heard?" — a preview on next week's music programmes — produced by Alexandra Melamed. 6.30 Literary Magazine. 7.07 "The Weekly Column." 8.10 Images, Pages and Songs for Shabbat. 8.30 Friday Evening Concert — (Stereo) produced by Alexandra Melamed — C.P.E. Bach: Organ Concerto in G-major (Soloist: Jean Guillou with the Berlin Brandenburg Orchestra conducted by Rene Klopfenstein); Mahler: Symphony No. 4 in G-major (Conductor: Moshe Atsmon; Soloist: Edith Mathis — Sopra*no and the S.W.F. Symphony Orchestra*). 10.05 "Profile" — Shaul Biber's Story (second programme — repeat). 10.45 "Musical Miniatures." 11.05 "Repeat Broadcast" — Echoes of the East in Medieval European Music. 12.05 Close *Down.*

Tomorrow

7.58 a.m. Opening. 8.07 Programme Announcements. 8.15 Morning Concert: Purcell: "The Virtuous Wife" — Suite for String Orchestra (Conductor: Fritz *Mahler); Karl Stamitz: Bassoon Concerto* in F-major (Soloist: Archie Camden; Conductor: Harry Blech); Walter Piston: Divertimento for nine Instruments (The Boston Symphony Chamber Players). 8.55 A. Allon — Talk. 9.05 World of Science. 9.35 Musical Quiz arranged by Avi Hanani. 10.05 The Weekly Diary. 10.52 Hebrew Songs. 11.03 "Curtain Up." 12.05 "Round the Point". 1.05 Concert — Berlioz: Orchestra Music from "Romeo and Juliet" (The Chicago Symphony Orchestra conducted by Carlo Maria Giulini). 2.10 Close Down.

5.06 p.m. "A Handful of Tunes" — Composers suggest... Zvi Avni. 6.10 "Anecdote" — Little Tales on Great Musicians. 6.30 Middle East Magazine. 7.07 Songs in Yiddish. 7.50 Bible Reading. Mishlei, chaps. 19 and 20. 8.10 The *Weekly Magazine.* 8.50 "*Hamavdil.*" 9.20 Tartini: Flute Concerto in G-major (Soloist: Joan-Pierre Rampal; Conductor: Karl Ristenpart); Jan-Hugo Vorisek: Symphony in D-major (Conductor: Karel Ancerl). 10.05 "Radio-story." 10.35 *Recital — Alexander Tal* — Violin; Rachel Antman-Oliver — Piano — Beethoven: Sonata No. 10 in G-major for Violin and Piano. 11.05 "Music in a Breeze" — The Wandering Minstrel. 12.05 Close Down.

SECOND PROGRAMME
Today

6.00 a.m. Religious Service. 6.10 Exercises. 6.20 Musical Clock. 6.55 Programme Announcements. 7.05 Press Review. 7.15 Hebrew Songs. 7.55 "Green Light." 8.10 "Good Morning." 8.55 "From A to Z." 9.05 "Good Morning" (cont.). 9.49 The Small Ad. Corner. 10.05 Housewife's Corner. 12.07 Programme for the Worker and the Employer. 12.30 "At Midday" — News and Music. 2.35 Week-end — ed. by D. Guttman, presented by Yossi Ba*nai.* 4.05 "Radio-teens." 4.30 "Who's Afraid of Classical Music." 5.05 "First Applauses" 6.05 "Close to my Heart." 6.59 Close Down.

9.05 p.m. Shabbat Shalom — story, song and proverb. 10.04 "Musical." 11.05 "*My Taste.*" *12.05 Night Music.* 1.05 a.m. Close Down.

Tomorrow

6.58 a.m. Opening. 7.00 Religious Services. 7.16 Hebrew Songs. 7.35 Announcements. 7.40 Hebrew Songs (cont.). 7.55 Today's Programmes. 8.07 Songs and Melodies for Everybody. 10.05 "Classic and Light." 11.03 "The Golden Record 71" — the Hit Parade relayed from the Mann Auditorium 13.80 "Behind the Headline." 1.05 Stage and Screen. 1.40 Cantorial Programme. 2.10 Where to Go and Light Music. 2.35 Popular and Liked. 5.05 Files Talk and Sing. 5.52 Reminiscences from Eretz Yisrael. 6.05 "I am a New Immigrant." 6.25 Sport. 6.45 Hebrew Songs. 6.50 Close Down.

9.05 p.m. Our Songs. 9.30 Jazz Corner. 10.05 "Radio-Tek" — with *Moshe Timor.* 12.05 Night Music. 1.05 a.m. Close Down.

FOURTH PROGRAMME
443, 407 and 191 M.

Today and Tomorrow: News in English: 7.00 a.m., 1.30 and 8.30 p.m. News *in French: 7.15 a.m., 2.00 and 8.45 p.m.* Arabic Programme: 5.58-7.00 a.m.; 7.30-9.00 a.m.; 10.58 a.m.-1.30 p.m.; 2.30-8.30 p.m.; 9.00 p.m.-12.15 a.m.

ENGLISH PROGRAMME
(407, 292, 443 and 42 M.
757, 1025, 677, 7189 kHz)

7.00 a.m. News and Israel Press Review. 1.30 p.m. Jerusalem Calling — News and Sound Pictures of Life in Israel. 8.30 Newsdesk — News and Newsreel.

IMMIGRANTS' HOUR

Today: 7.00 p.m. News in Easy Hebrew; Song, Story and Legend. 7.30 Yiddish. 8.00 Ladino. 8.15 Mograbi. 8.30 Rumanian. 8.45 Russian. 9.00 Close Down.

Tomorrow: 7.00 p.m. News in Easy Hebrew: Stories from Father's Home 7.30 Yiddish. 8.00 Ladino. 8.15 Mograbi. 8.30 Rumanian. 8.45 Hungarian. 9.00 Close Down.

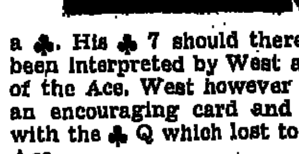
ARMY PROGRAMME
216, 225 and 235 M.

Today: 11.00 a.m. Requests Programme. 11.15 From the Foreign Hit Parade. 11.30 Lunchtime Guest. 12.00 News. 12.05 Requests (cont.). 12.30 The Jewish Point — with Hanna Zemer. 12.35 Requests (cont.). *1.00 News.* 1.05 Hebrew Songs — Requests. 1.30 Sports Corner. 1.35 Requests (cont.). 1.55 Announcements for Soldiers. 2.00 News. 2.05 Personal Announcements. 2.10 Close Down. 2.57 p.m. Opening. 3.00 News. 3.05 Reading the "*Haftara.*" 3.07 "*Old* and Good." 4.00 News. 4.05 Requests from Soldiers. 5.00 News. 5.05 The Third Hebrew Hit Parade. 6.00 News. 6.05 This week in Zahal — weekly magazine. 6.45 Tradition. 7.00 News. 7.10 Ram Evron's Weekly Magazine. 8.00 News. 8.10 With Ori Levy. 9.00 News. 9.05 Shmuel Shai's Magazine. 10.00 News. 10.05 My Hit Parade with Gideon Singer. 11.00 News. 11.05 With Uri Zohar. 12.00 News. 12.05 Close Down.

Tomorrow: 11.00 a.m. Opening. 11.03 The Month's News — Radio Test Game — ed. by S. Weiss. 12.00 News. 12.05 Thirty Plus. 1.00 News. 1.05 Personal Questions. 2.00 News. 2.10 Close Down. 2.57 Opening. 3.00 News. 3.05 Songs and Tid-bits. 4.00 News. 4.05 Five Five — Radio game. 5.00 News. 5.05 Radio Stage. 6.00 News. 6.05 An Hour with Tuvia Zaffir. 6.45 Anyway. 7.00 News. 7.05 You decide — with Nitzav Yehuda Prague. 8.00 News. 8.05 With One Singer. 9.00 News. 9.05 Dialogue on Jewish Education in the Diaspora. 9.30 Music from films and musical shows... 10.00 News. 10.05 Direct Dialling. 11.00 Bedtime Story. 12.00 News. 12.05 Close Down.

JERUSALEM CALLING
292, 407 and 443 Metres
(677, 727 and 1025 kHz.)
1.30-2 p.m.
English Programme

STRATEGY



JACK Balaila of Haifa outplayed his opponents into giving him the opportunity to make a 6♠ contract with the South hand.

NORTH
♠ K 10 5
♡ A K Q 6
◇ K Q 10 4
♣ J 3

WEST
♠ 6 3
♡ 8 4 2
◇ 7 3
♣ K Q 10 6 5 4

EAST
♠ 8 7
♡ J 10 7 3
◇ A 9 8 6 2
♣ 8 7

SOUTH
♠ A Q J 9 4 2
♡ 9 5
◇ J 5
♣ A 9 2

The ♣ K was led and the hand appeared hopeless — unless . . . North played the 3, East the 7, and South without hesitation dropped the 9. What could West infer? The bidding did not indicate which Ace was held by East. Where were the ♣ A, 8 and 2? If declarer's ♣ 9 were a singleton, successful defence was presumably hopeless against six ♠ tricks, three hearts and three diamonds. Therefore to set the hand the 9 must not be a singleton. If East had started with the ♣ A, he too could count a possible 12 tricks and could realise that two ♣ tricks were mandatory to set the hand. His play therefore should be to overtake the ♣ K with the Ace and return a ♣. His ♣ 7 should therefore have been interpreted by West as a denial of the Ace. West however read it as an encouraging card and continued with the ♣ Q which lost to declarer's Ace.

But Balaila's strategy was not yet complete. He had to discard two diamonds from his hand. A squeeze was required which would work if East held four hearts and the ◇ A. South trumped his third ♣ with the ♠ K and played five spades leaving this end position:

NORTH
♠ —
♡ A K Q 6
◇ K
♣ —

WEST
Immaterial

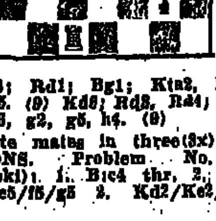
EAST
♠ —
♡ J 10 7 3
◇ A
♣ —

SOUTH
♠ J
♡ 9 5
◇ J 5
♣ —

The play of the 13th ♠ with the discard of the ◇ K from dummy did the work of the squeeze. What was East to do? He either had to give up a ♡ *or* the ◇ A. Six ♠ made.

CHESS

Problem No. 2249
H. and P. Le GRAND, Holland
3rd Pr. Problemisten, 1963



Kf6; Qb6; Rd1; Bg1; Kta2, Ktg6; Pe6, *f2, f5.* (9) Kd6; Rd3, Rd4; Bd5; Kta8; Pe6, g2, g5, h4. (9)

White mates in three(3x)

SOLUTIONS. Problem No. 2247 (Kutsborski): 1. B:c4 thr. 2. Rb4; 1.— d5/e5/f5/g5 2. Kd2/Ke2/Kf2/0-0!

THE WORLD CHAMPIONSHIP

Bobby Fischer was practically assured of his place in the finals of the World Championship Candidates' Matches after defeating Bent Larsen four times in succession. The first game of this match was the finest in the whole series so far.

French Defence
R. FISCHER B. LARSEN

1.e4 e6 2.d4 d5 3.Ktc3 Bb4 4.e5 Kte7 5.a3 B:c3+ 6.b:c c5 7.a4 Ktbc6 8.Ktf3 Bd7 9.Bd3 Qc7 10.0-0 c4 11.Be2 f6 12.Re1 Ktg6 13.Ba3 f:e 14.d:e Kte:e5 15.Kt:e5 Kt:e5 16.Qd4 Ktg6 17.Bh5 Kf7 18.f4 Rhe8 19.f5 *e:f 20.Q:d5+ Kf6* 21.Bf3 Kte5 22.Qd4 Kg6! 23.R:e5 Q:e5 24.Q:d7 Rad8 25.Q:b7 Qe3+ 26.Kf1 Rd2 27.Qc6+ Re6 28.Bc5 Rf2+ 29.Kg1 R:g2+ 30.K:g2 Qd2+ 31.Kh1 R:c6 32.B:c6 Q:c3 33.Rg1+ Kf6 34.B:a7 f4 35.Bb6 Q:c3 36.a5 Qb2 37.Bd8+ Ke6 38.a6 Qa3 39.Bb7 Qe5 40.Rb1 e3 41.Bb6. Black resigns.

The first game of the Moscow match was of an entirely different character:

Nimzovich Defence
T. PETROSIAN V. KORCHNOI

1.d4 Ktf6 2.c4 e6 3.Ktc3 Bb4 4.Qc2 d5 5.c:d e:d 6.a3 B:c3+ 7.b:c 0-0 8.Bg5 c5 9.e3 Ktbd7 10.Bd3 Qa5 11.Kte2 b6 12.0-0 Ba6 13.B:a6 Q:a6 14.B:f6 Kt:f6 15.Ktf4 Qc4 16.Qa2 Q:a2 17.R:a2 Rac8 18.a4 Rfd8 19.Rb1 Kte4 20.Kte2 Ktd6 21.b4 Ktc4 22.Ktf4 Kf8 23.g4 g6 24.Kg2 h6 25.Rd1 g5 *26.h:g h:g* 27.Kte2 Ktd6 28.Kg3 c:d 29.R:d4 Kte4 30.Kt:e4 d:e 31.R:e4 R:c3 32.a5 Rd3 33.a:b 34.Rb3 R8c4 35.R:e4 R:e4. Draw agreed.

ISRAEL FOURTH IN PUERTO RICO

An unexpected defeat of the U.S. by Canada in the final round of the 18th Students' Olympics in Puerto Rico left Israel in the fourth place, half a point behind the Canadians. The final results of the event held in *Mayaguez were:* U.S.S.R. 29½, U.S. 21¼, Canada 21, Israel 20½, Iceland 14½, Brazil and Austria 11, Puerto Rico 8¼, Colombia 6½. In the finals Israel defeated Iceland (3½-1½), Austria ((3½-1½), Colombia (4-0), *Brazil (3½-½) and Puerto Rico* (3-1), lost to the U.S.S.R. and U.S. (1½-3½ in both cases) and drew with Canada. Amikam Balshan was the best all-round player with 10 points out of 11 games, unbeaten. Yaacov Blei*man, playing the first board, scored* 7½ out of 12, Israel Gelfer (3rd board) 7 out of 11, Avraham Kaldor (4th board) 5 out of 7, Avraham Koski (1st reserve) 4½ out of 7, Avraham Neumann (2nd reserve) 3 *out of 4. Yedael Stepak, Captain* of the team, distinguished himself by winning the individual lightning tournament with 9½ points out of 11 games, ahead of Podgajets, Rasuvayev, Tukmakov (all U.S.S.R.). *Last year the Israel team also* finished fourth in the 17th Students' Olympics in Haifa. Only 16 teams attended this year's event. The U.S.S.R., which was the only East European country, clinched the title *for the 13th time.*

ISRAEL CHESS FEDERATION. The bi-annual General Meeting of the I.C.F. will take place on Wednesday, July 28, 3.00 p.m., at Beit Hapraklit, 10, Daniel Frisch St., Tel Aviv.

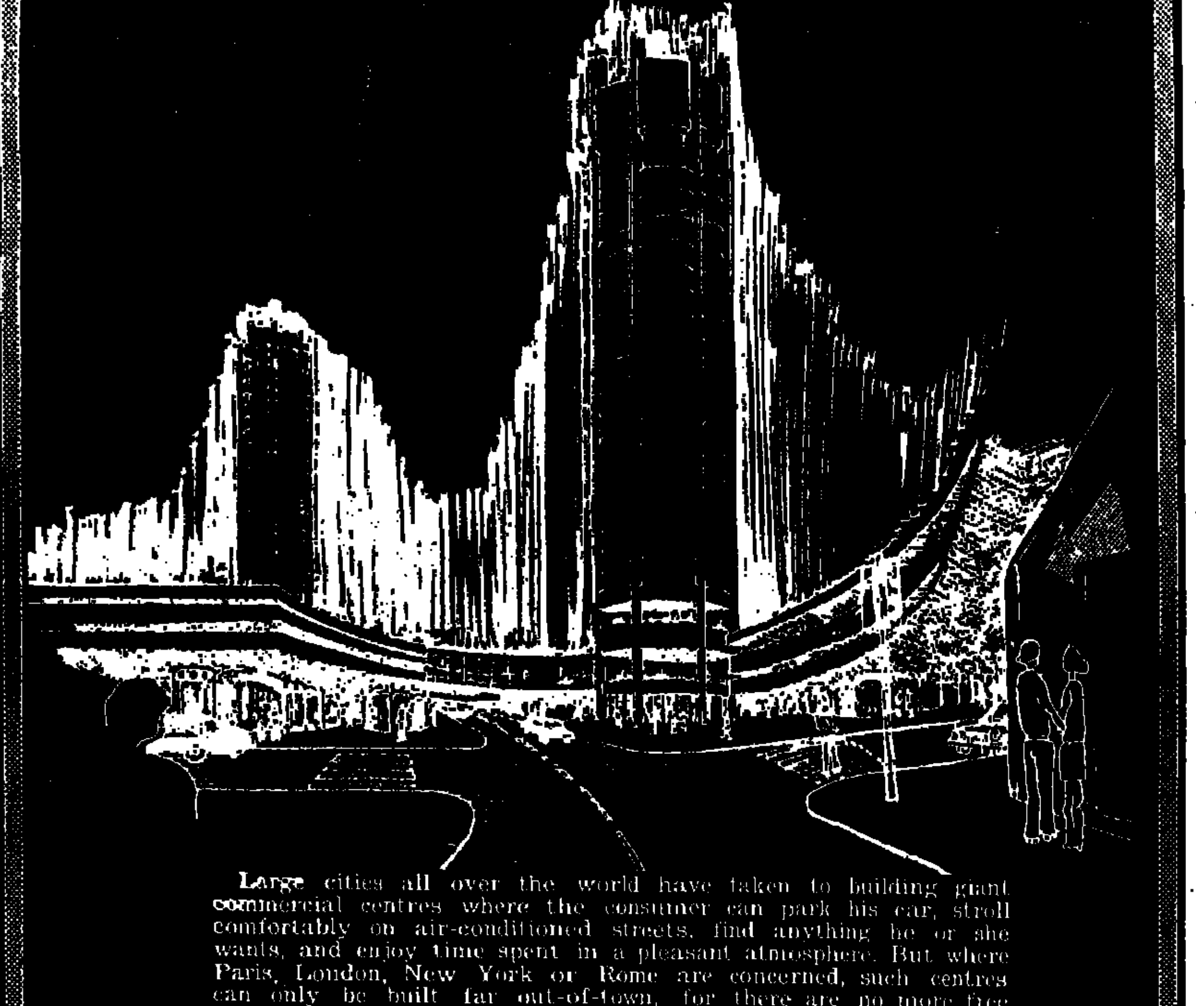
JUNIORS. The Israel Junior Championship opened on Sunday, July 18, at Beit Hatalmid, Petah Tikva, with 24 participants.

ELIAHU SHAHAF

هكذا من الأصل

Last Tuesday night the Concerto for Four Pianos by Bach (a transcription of Vivaldi's Concerto for Four Violins) was performed at the Israel Festival by the Israel Broadcasting Symphony Orchestra under Mendi Rodan, with pianists Pnina Salzman, Arieh Vardi, Bracha Eden and Alexander Tamir. The photo above is the first occasion when this concerto was performed here, at the Bach-Handel Festival, 1944, at the Y.M.C.A. Auditorium in Jerusalem, with the Palestine Broadcasting Orchestra conducted by Karl Salomon. The soloists were then (from left to right): Sydney Seal (deceased), Moshe Lustig (deceased), Arieh Sachs (still going strong) and Josef Tal (today one of our foremost composers).

DIZENGOFF CENTRE
What's Special About It?



Large cities all over the world have taken to building giant commercial centres where the consumer can park his car, stroll comfortably on air-conditioned streets, find anything he or she wants, and enjoy time spent in a pleasant atmosphere. But where Paris, London, New York or Rome are concerned, such centres can only be built far out-of-town, for there are no more free spaces in the city itself and the trend is to disperse up-to-date shopping deep into the suburbs.

The special thing about Dizengoff Centre is that Tel Aviv still has an open area of 30 dunams — 30,000 sq.m. — (7.5 acres) in the very heart of the metropolis on exciting Dizengoff Street itself, available for the construction of a high-quality business and entertainment centre with air-conditioned pedestrian malls and squares accomodating sidewalk cafes; with parking for more than 1,000 cars, with a luxury in-city visitor's centre of three hotel towers containing 1,100 rooms, with unique bridges spanning Dizengoff Street — and amidst all these attractions a wide variety of the finest shops ever established in Israel — an international focus of attraction for residents and tourists.

Registration for the purchase of commercial space has started.

Sales office: 5 Shalom Aleichem Street, Tel Aviv. (Open from 9 a.m. to 1 p.m. and from 4 p.m. to 8 p.m.) Telephone (03) 56848

THE CENTRE OF THE CENTRE

The Israel Chamber Ensemble at rehearsal in their Tel Aviv studio.

ALEXANDER TAL, one of the leaders of the Israel Chamber Ensemble (with Yitshak Reuven), and leader of the New Israel String Quartet.

Yoav Talmi, conductor of the Israel Chamber Ensemble (together with Gary Bertini).

CHAMBER CHANGES

MUSIC
Yohanan Boehm

RUTH SHACHAR, Administrative Director of the Israel Chamber Ensemble.

HAVING complained of over-saturation of music in Jerusalem, one is in doubt if the decision of the Jerusalem Chamber Music Society to reduce for its 18th season the number of subscription concerts from the customary eight to six (and the price from IL35 to IL31) is to be praised or regretted. The decision was made in "recognition of the fact that music lovers in the Capital are no longer able to absorb all the many musical events offered to them." As in the past, the New Israel and the Tel Aviv String Quartets will participate, as will the Yuval Trio and a Wind Ensemble from Australia. But extra concerts are to be arranged in cooperation with the Israel Museum and members will be entitled to the same reduction as offered to Museum Society members. A limited number of subscriptions are available, and tickets can be renewed at Cahane's from August 1.

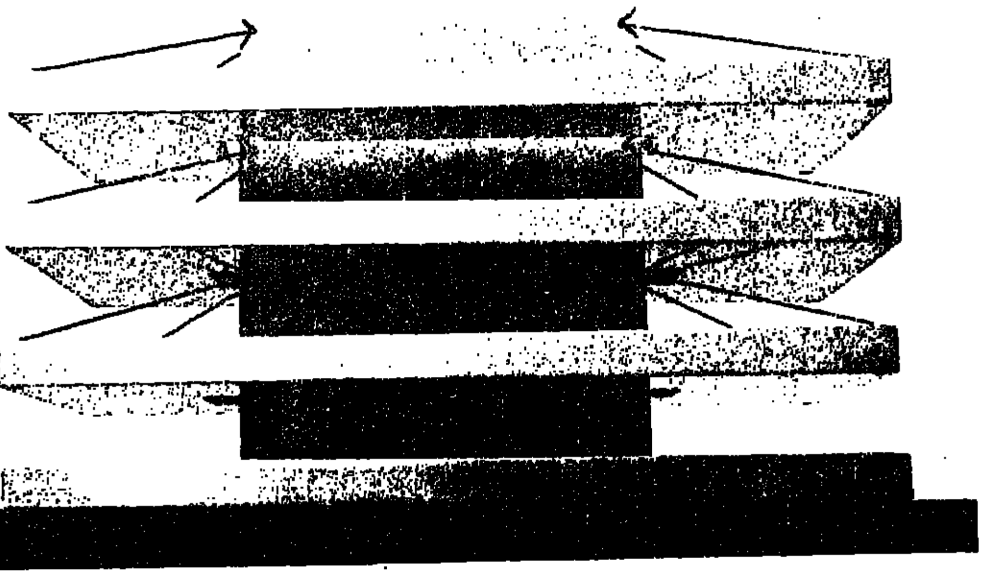
* * *

OTHER music bodies press on undeterred. The Israel Chamber Ensemble wants, for its Jerusalem appearances, to move to Binyenei Ha'ooma from the Jerusalem Khan, where it presented four programmes last season (and one at Binyenei Ha'ooma), because of the acoustics: the hall cannot "accommodate" an instrumental body in numbers.

Research has disclosed the encouraging fact that the Ensemble attracts the youngest audience in Israel; their claim is an average of 25! It aims at presenting the most progressive and interesting programmes in the country. Vocal music has an honourable and important place — in the 160 performances during 1970-71 (120 orchestral and 40 chamber group programmes) singers featured prominently — the climax was Bach's B minor Mass. Eighty per cent of appearances are outside Tel Aviv, often involving the artists in lengthy trips, primitive conditions "on location" and late return home, but the compensation is the experience of meeting new audiences all the time — from Dimona and Arad to Beit She'an and Kiryat Shmona — and they console themselves that the simple halls and meeting places help to break down the barrier between artists and their audiences; there is direct contact and relaxed atmosphere, claims Ruth Shachar, the administrative director for the Ensemble. Last season they travelled some 15,000 km. inside Israel, playing to about 80,000 listeners.

Highlights of the season were 23 performances of Menotti's "Consul," seven of the Mass in B minor by Bach, and eight of Purcell's "Dido and Aeneas." The famous Deller Consort performed several times at the invitation of the Ensemble and under its management. The 25 musicians and 25 (part-time) singers were conducted by Gary Bertini and — during Bertini's absence on conducting engagements in England and Scotland — by its other regular conductor, Yoav Talmi (40 concerts); guest conductors were Uri Segal, Alfred Deller and Daniel Shalit.

The Israel Chamber Ensemble is supported by the America-Israel Cultural Foundation, the Ministry of Education's Cultural Department and the Batsheba Foundation for Art and Culture; this year, for the first time, they have been joined by the "Yad Avi Hayishuv" and the Tel Aviv Municipality.



Above: "Atlas" by Benni Efrat; and at right: "Pagoda," by the same sculptor. Both are in steel, with steel springs and cables (Rina Gallery, Jerusalem. See below).

Efrat: concept into art

By Meir Ronnen

BERTHA Urdang, indefatigable director of Jerusalem's Rina Gallery, has done it again. Her current show (at her premises in Beit Hakerem, Jerusalem) contains some of the best work that Israeli artists have to offer. Small and fairly selective, it revolves around several outstanding, even pioneering, works by Benni Efrat (who now lives in London). Efrat is today not only one of Israel's most inventive artists, but one of the most inventive on the international art scene.

Efrat's *forte* is kinetic sculpture that looks perfectly composed at rest but which has a "built-in" ability to respond to touch or wind. His two newest maquettes are breathtakingly simple and highly intriguing, this time without colour and in stainless steel. They are also beautifully engineered and finished. Efrat does not fashion them himself but employs master craftsmen. But he is present at every stage of design and construction and the methods are entirely his own. A frequent feature are metal units on steel cables, like the cylinders he suspended over a lake (the model was exhibited at the Rina last year, when his work was shown here for the first time). This time, he has built a pagoda-like sculpture with the free-swinging slabs of each "floor" suspended by cables. The proportions are fascinating and one can see the work as a large fountain (although I do not know if this was Efrat's intention) with water spilling out of the central core and splashing down onto the swaying slabs. The second piece is even more unusual: a long, heavy rectangular slab of steel laid on a sheet-steel spring tempered into a series of S's. The slightest touch or pressure sets the whole structure shimmering on itself. The full scale work entitled "Atlas," after the hero who took the world on his shoulders, has been commissioned by Boeing Aircraft to be set up outside its Seattle offices.

Efrat's inventiveness also extends to graphics. He has a sculptor's approach to paper and is concerned with playing with the idea of apparent depth and exploring what goes on under the sheet and around the edges. On show are a few of last year's experiments with conceptual ideas of selecting parts of graph paper, while rejecting others by painting them out with white. The new works are far more ambitious, being multiples of coloured newsprint treated to bring out all the absorbent qualities of the paper. Each work is composed of several overlaid yet protruding sheets of different colours, all repeating a further overlay of geometric linear form (ingeniously made of printed newsprint strips) so that the work can be viewed step by step or framed so as to allow all the leaves of paper to expose themselves in turn. What strikes one most, apart from the impeccable treatment, is the absolute originality of concept.

Intellectually at least, Efrat's works leave the rest of the show far behind, but it would be worth going anyway to see some recent paintings by veteran Zaritsky (a little square abstract impressionist piece is a gem) and Raffie Lavie. The latter shows one of his typically playful abstractions overlaid with a number of pats of paint that either echo or complement everything in the colour scheme, almost as though the palette itself was super-imposed; an intellectual touch of great taste which comes off beautifully.

Shlomo Koren, who works in Amsterdam, has departed from his calligraphy to present here some white on white intaglios which ingeniously make use of various textures in the white card to help vary the lines and rectangles of which the compositions are made up. While they are technically perfect, they have an over-affinity to recent works in the same technique by old Bauhaus master Josef Albers, who recently exhibited the same sort of thing in New York. Nevertheless, the Korens are no less interesting.

Joshua Neustein again exhibits what is becoming his cliché: a semi-calligraphic work cut up into several unequal parts and framed separately, the divisions increasing with the decrease in width. Herman Zeinstra has done something of the same by tearing parts of a graphic work and re-assembling them to form a new design. His work makes more sense because he establishes a new form by changing the character of the old one. He also shows an ingenious sculptural relief, though it owes a lot to both Corbusier and Vasarely. It is really a model for a mural and I suspect it needs both enlargement and the play of sunlight to bring out its best qualities. An unexpected contribution are several painted metal forms by young Moshe Hoffman, which would also make more of an impression if constructed on a monumental scale. All the other works are more familiar in either approach or technique.

All of the Rina "stable" were recently on view in the Atlanta Museum and at the Rochester (N.Y.) Museum, where we happened on them almost by chance, after a week of gallery-going in New York City, yet the group of over 20 Israelis, with few exceptions, made an excellent impression and we emerged from the show without feeling that Israel had anything to apologize for. The Efrats were the centre of attention and there was a well-finished coloured metal sculpture by Israel Hadany that combined beauty with efficiency in a way that seemed to sum up all that is best in that part of Israel which really "works." The Rina Gallery is, I believe, the only private gallery here that mounts shows of this standard abroad.

GALLERY GUIDE

JERUSALEM

ISRAEL MUSEUM

Contemporary Japanese Prints. The Feuchtwanger Collection of Judaica until end July, Picasso Ceramics. Early Mediterranean and Near-Eastern Cultures. Emmanuel Ronkin — Paintings and Drawings. Jean-Pierre Raynaud — "4,000 Pots" — an environment. Albrecht Duerer: Woodcuts and Engravings. Athens — its Golden Age — Youth Wing.

MINIATURES. — A commendably different show by a group of Jerusalem artists and sculptors, some of whom have weighed-in with assemblage. (The Little Gallery, Rehov Schatz). till July 29.

YOUTH ALIYA GRADUATES — 19 Israeli painters, some of them very well known, in group show (ICCY).

CENTRAL GALLERY — New venture specialising in original lithographs by leading Israeli artists, an ideal solution for collectors of modest means who would like an original Rubin or Yosl Bergner but who cannot afford a canvas. Lithographs, etchings and silk screen prints are now an accepted part of the international art market and are also considered sound investments. This new gallery, run by the children of the owner of the Engel Gallery, offers a wide selection of works by established Israelis. (Rehov Ha-emek, near corner of Rehov David Hamelech). (M.R.)

NAHADA HARNIK-GEFEN — Pleasant if not very stimulating watercolours, some of them much influenced by Zaritsky and Stematsky and while they are impressionist, by the whole semi-abstract movement that Zaritsky started here two decades ago. (Engel Gallery) till Aug. 7. (M.R.)

TEL AVIV

TEL AVIV MUSEUM — New building: Israeli Paintings and Sculptures. Art and Science, Contemporary French Tapestries. Helena Rubinstein Pavilion: French Tapestries, International sculptures from the coll. Dizengoff House: works from the Museum's art classes for youth, paintings from the coll.

KLATCHKIN COLLECTION. — This is the only one of the main Tel Aviv galleries that makes a point of excluding abstract art from its exhibition schedule and gallery collections. It is also the only Tel Aviv gallery possessing a sculpture patio, with a selection of realistic and formalised works now featuring a group of unique surreal-expressionist bronze figures of young girls by Ruth Zarfati, several of which were exhibited at last year's Venice Biennale. The paintings include an ominous industrial landscape by metaphysical surrealist Samuel Bak, a rendering of animated kitchen utensils by lyric surrealist Yosl Bergner, a richly coloured episode in the Zionist saga by Naphtali Bezem, a sharp fresh rendering of horse, sea and figures by Arieh Lubin, one of Mokady's single simplified painterly figures in dark brown space, a rather stiff 1958 seated figure by the now abstract-geometric painter Michael Argov, the familiar landscapes of Reuven Rubin and several sensitive canvases by the Jewish French painters Pressmane, Kremegne and Michonze. (Hadassah Klatchkin Gallery, Frug St.). (R.B.)

BINETH COLLECTION. — The guiding tastes of this gallery suggest a predilection for lyric representationalism that is non-dogmatic enough to include the savage expressionism of Uri Lifshitz, at one extreme, and a symbolic abstraction in studied found-object-like textures by Mordecai Ardon and a gestural poetic abstract canvas by Fima at the other. In between are such diverse works as four whimsical ceramic heads by Siona Shimshi, surreal images by painter Yosl Bergner, "automatic"-seeming brush drawings with spontaneous imagery by Maryan (an Israeli in France for over a decade), inventive interpretations of contemporary genre scenes by Moreno (also in France) and bold bright bravura pastels by the perennially dependable old-timer, Litvinovsky. (Binch Gallery, Frug St) (R.B.)

EDIT SAVION. — First one-woman show in a symbolist-fantasist spirit without the naturalistic renderings that are characteristic of most surrealist-orientated Israeli painting. The compositional designs and the rendering of the various elements are bold, simplified and formalized. The absence of titles leaves interpretation open, a factor which tends to end engender spectator viewer involvement. There are several intriguing images such as a small truncated nude with a truncated antler-like structure growing from its upper part; hovering above it is a circular mass of stylised insects. In another canvas, all in browns, an otherwise normal seated woman has two small orbs in her eye sockets and a larger one in the area of her abdomen. The artist's simplifying process often slips into exaggerations that border on caricature, e.g. the gross hands and feet, and technically, very few of the paintings bear close scrutiny. But basically, these paintings reveal an emerging original creator. (220 Gallery, 220 Ben Yehuda). (R.B.)

DUGITH COLLECTION. — Small paintings in lighter summer spirit, on canvas and paper by Israelis. (Dugith Gallery)

ORI ABARBANEL. — Whimsical landscapes by Israeli who has taken degrees in industrial design and in art history in California where he now resides. (Beit Hahayal, Weizmann 60). Till Aug. 1.

RAHELI BERESON. — Folklore-inspired ceramic figures by Jerusalem craftswoman. ("London Ministore" Gallery, 2 Sderot Shaul Hamelech). July 24 — Aug. 6.

MAKONDE SCULPTURES. — Contemporary ebony sculptures of the Malagasy Republic's Makonde Tribe which contain striking parallels to surrealist forms and images. RAMAT AVIV (Museum of Folklore and Ethnography, Museum Ha'aretz Complex).

GORDON COLLECTION — One of the finest samplings of recent Israeli art and experimentation to be seen in this country. Works by many artists not represented in other Tel Aviv galleries. (Gordon Gallery II, 4 Natan Hehaham).

MABAT COLLECTION — Bright, varied, interesting show of contemporary Israeli painting, graphics and some sculpture, that includes naive art as well as hard-edge abstraction. (Mabat Gallery, 31 Gordon).

DVORA SHOCKEN GALLERY COLLECTION — Mixed in quality but with several impeccable works by contemporary Israeli painters and sculptors. Modified description as well as abstraction. (Dvora Shocken Gallery, 68 Hovevei Zion).

YEHOSHUA ELIRAZ — Young painter fresh from year in London shows abstractions fashioned of illusionist depths, warping and springy balances. (Chemerinsky Gallery, 36 Gordon).

PAINTING AND SCULPTURE IN GLASS — Generally unsuccessful though occasionally interesting experiments in developing new artistic usages of glass. RAMAT AVIV Glass Museum, Museum Ha'aretz).

EDUARDO VERNAZZA — Drawings by prominent Uruguayan artist. Impressions of figures, some of them well-known stage personalities. His handling is gestural and competent. The selection is composed of works done during the past 20 years. Part of the carefully selected and balanced gallery collection of works by Israeli artists continues in the second showroom and will resume again in the main hall following the termination of the Vernazza Show in about one week. (Beit Leivik Art Gallery, 30 Dov Hoz).

SEVEN ISRAELI PAINTERS — The landscape paintings of S. Zalman Baran, a painter who immigrated from the U.S.S.R. not long ago, are more slick than previously exhibited works of his. But, that implies at least a modicum of professional maturity, a quality that is painfully lacking in the works of the other six exhibitors. (Israels Gallery, Israels St.).

THREE URUGUAYAN PRINTMAKERS — Works by Glauco Capozzola, Israel Pavlotski and Luis Solari. OLD JAFFA (Old Jaffa Gallery). Till August 7.

RAZIEL PINES — Scratched crayon renderings of figures and some still lifes by member of Kibbutz Yagur. (Haramati Gallery, 23 Israels.)

JOEL LOTAN — Retrospective show of nature photographs. (Kibbutz Artzi House Gallery, 13 Leonardo da Vinci.) Daily except Sat., 8 a.m.-3 p.m.

HANNA KAY — Erotic themes in decorative contour-line drawings remarkable for their innocence. (New Gallery, 32 Reiness.)

ZIPPORA ASHKELON — Sculptures. (Manya Bialik House, Bialik St.)

CAESAREA

IRENE BAUM. An exhibition of oils and watercolours, both mixed with acrylic, by this Haifa artist. Although the basis of her style is impressionist ("Market", 21) the expressionist "Olive Trees" is especially powerful to an extent not usually found in her work. Consistent with her recent trends, she has several paintings of urban scapes and buildings in a dark near monochrome and a "scratched" linearity; their essential depends on having a composition of distinct clarity, as, for example, in "Jerusalem" (1) and, above all, in the interior called "Knights' Hall, Acre." (Gila Gallery). (H)

GILA GOLT. A newcomer who shows oils and watercolours. There is apparently a good deal of underlying symbolism but the outer and main characteristic takes the form of a rhythmic liveliness. Despite the frequently crowded composition of her oils, (the masses of writhing figures, e.g. "Habad Hassidim" in blue and green and "African Dancers" (3) express an electrified agility. The landscapes are more ordinary. (Gila Gallery.) (H.)

GAIL ZALZMAN. Figurative, abstracted and abstract etchings. Her best black and white entry is "Balancing Woman" but her work requires the support of colour, probably because her line, while clean and clear, is not obstrusive. Her subjects tend to the static, although she inserts some movement into the oval "Planet" by contrasting the curves against the two interior triangles, and into the dash of "Comet." (Modern Art Gallery). Till July 31. (H.)

هكذا من الأصل

Tel Aviv Cinemas

Commencing Saturday, July 24 at 7.15 p.m. and 9.30 p.m.
Weekdays at 4.30 p.m. — 7.15 p.m. — 9.30 p.m.
See times of performance of individual cinemas

ALLENBY Tel. 57820
Second week
RICHARD BURTON
Raid on Rommel
Sat. 7.30—9.30
Weekdays 4.30—7.15—9.30

ARMON DAVID Tel. 220954
Second week
BEACH SABRAS
Israeli film in colour
Sat., 7.30, 9.30

BEN YEHUDA Tel. 228409
7th week
7.15 — 9.30
a British Comedy of our times

Matinee at 4: "Tales of Beatrix Potter"

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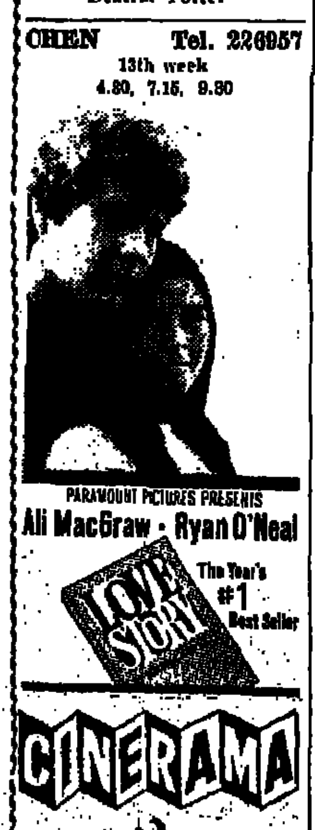
13th week
4.30, 7.15, 9.30



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Second week
KHILONA
MUMTAZ
GITANDRA
4—7—9.15

ESTHER Tel. 225610
11th week
CHARLES BRONSON
LIV ULLMANN
JAMES MASON
ON BEHALF OF THE FRIENDS
Saturday: 7.30, 9.30
Weekdays: 4.30, 7.15, 9.30
FOR ADULTS ONLY

GAT Tel. 267888
Second week
A NIGHT IN CASABLANCA

Those fantastic Marx Bros. will make you laugh, laugh, laugh!
A Forum Release
For the whole family
4.30—7.15—9.30

GORDON Tel. 244366
4th week
Sat: 7.15 — 9.30
Weekdays: 4.30 — 7.15 — 9.30
Andre Cayatte's film
mourir d'aimer
ANNIE GIRARDOT
BRUNO PRADAL
Based on a true love affair between teacher and pupil

HOD Tel. 226226
3rd week
SHAIKE OPHIR
in
Ephraim Kishon's film
Azulai the Policeman
4.30 — 7.30 — 9.30

MAXIM Tel. 227457
Second week
Edgar Allan Poe
THE RAVEN
7.30—9.30
Matinees at 11.30— 5.30
Charlie Chaplin:
THE CIRCUS

MOGRABI Tel. 58331
4.30, 7.15, 9.30
FISHKE IN THE ARMY
The Israeli comedy with
GABI AMRANI
MOSHE SOLO

OPHIR Tel. 613321
YUL BRYNNER
DEAN REED
ADIOS SABATA
4.30, 7.15, 9.30

ORION Tel. 624025
18th week
BARBARA HERSHEY
in the Robert Weiss production
The Baby Maker
7.30—9.30
Matinees: 11 a.m., 3.30, 5.30
Walt Disney *CINDERELLA*

PARIS Tel. 236605
3rd week
LEO THE LAST
with
Marcello Mastroianni
Evening only
Daytime:
CHITTY CHITTY, BANG, BANG

PEER Tel. 443795
3rd week
7.30 — 9.30
BUCK HENRY
LYNN CARLIN
A MILOS FORMAN FILM
taking off
Adults only — 7.30 — 9.30
Special reviewers' Prize — Cannes Festival

Jerusalem Cinemas

Commencing Saturday, July 24 at 7.00 p.m. and 9.00 p.m.
Weekdays: 4.00, 7.00 and 9.00 p.m.

ARNON Tel. 26391
ARTUR RUBINSTEIN
in
L'amour de la vie
Colour

OHEN Tel. 22955
JACK LEMMON
SANDY DENNIS
in
THE OUT OF TOWNERS
Saturday: 7.30 — 9.30

EDEN Tel. 23829
4th week
AZULAI THE POLICEMAN
with
SHAIKE OPHIR
Directed by
EPHRAIM KISHON

EDISON Tel. 24056
SIBTE HASAN RIZVIS
in the great Indian film
BAHARON KIC MANZIL
Technicolor

HABIRAH Tel. 26399
2nd week
PAUL SMITH
GABI AMRANI
in the amusing film
Fishke in the Army
No comp. tickets — colour

JERUSALEM Tel. 35067
YVES MONTAND
SIMONE SIGNORET
in
L'AVEU

ORION Tel. 22914
SOPHIA LOREN
MARCELLO MASTROIANNI
in a Carlo Ponti production
THE PRIEST'S WIFE
Technicolor

ORNA Tel. 24733
2nd week
GOLDIE HAWN
PETER SELLERS
In the delightful Comedy
There's a Girl in my Soup
In colour

RON Tel. 23104
Starting Friday at 3 p.m.
RICHARD BENJAMIN
CARRIE SNODGRASS
in
Diary of a Mad Housewife

SEMADAR Tel. 33742
BARBRA STREISAND
WALTHER MATTHEAU
in
HELLO DOLLY
6.45 — 9.15

Tel Aviv Cinemas

STUDIO Tel. 55817
5th week.
Warner Bros. is proud to present Luchino Visconti's great creation based on Thomas Mann's novel Grand Prize 25th Jubilee Cannes Festival

DIRK BOGARDE
in
DEATH IN VENICE
7, 9.30

SHDEROTH Tel. 624054
6th week
a satiric production of Dino Rosi
SOPHIA LOREN
MARCELLO MASTROIANNI
The Priest's Wife
Technicolor
4.30, 7.30, 9.30

TCHELET Tel. 448950
Second week
Start the Revolution Without Me
DONALD SUTHERLAND
Sat. 7.30—9.30
Weekdays 5.30—7.30—9.30

TEL AVIV Tel. 228113
Everything you've heard about Myra Breckinridge is true
MYRA BRECKINRIDGE
RAQUEL WELCH
JOHN HUSTON
Adults only
Fri., 2; Sat., 7.15 9.30
Weekdays, 4.30, 7.15, 930

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WINNER OF 6 ACADEMY AWARDS!

METRO-GOLDWYN-MAYER PRESENTS
A CARLO PONTI PRODUCTION
DAVID LEAN'S FILM
OF BORIS PASTERNAK'S
DOCTOR ZHIVAGO
IN PANAVISION AND METROCOLOR
70 mm, stereophonic sound
Sat., at 8.30
Daily at 4.30—8.30

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DE SADE
SENTA BERGER
LILI PALMER
In colour — Adults only
Continuous from 3.30—5.30
Evenings at 5.30—7.30—9.30

Petah Tikva

SHALOM Tel. 917430
Sat., 7.30, 9.30
Weekdays, 4, 7.15, 9.30
FISHKE IN THE ARMY
The Israeli comedy with
GABI AMRANI
MOSHE SOLO

Haifa Cinemas

Commencing Saturday, July 24 at 6.45 p.m. and 9.00 p.m.
Daily at 6.45 and 9.00 p.m. — Matinee at 4.00 p.m.

AMPHITHEATRE Tel. 64018
Aircooling
After its great success in Tel Aviv
a true dramatic story
SOLDIER BLUE
starring
CANDICE BERGEN
PETER STRAUSS
FOR ADULTS ONLY

ARMON Tel. 64848
4th week
Hall ventilated
Erich Segal's
No. One best-seller of the year
LOVE STORY
Starring
ALI MACGRAW and
RYAN O'NEAL
In Colour
No complimentary tickets

ATZMON Tel. 63003
Airconditioned
The greatest success of the year
fourteenth week in Tel Aviv
The Baby Maker
starring
BARBARA HERSHEY
FOR ADULTS ONLY

BEIT ROTHSCHILD, Mt. Carmel Tel. 83424
Jean Luc Godard's successful production
UNE FEMME MARIEE
starring
MACHA MERIL
PHILIPPE LEROY
BERNARD NOEL
On Sat., Tues., Thurs., only

OHEN Tel. 66272
Aircooling
2nd week
The Mickey Mouse Anniversary Show
a Forum film in Technicolor
Perfs. Sat. at 6.45, 9.00
Weekdays at 4, 6, 8

MAY Tel. 62856
Airconditioned
JON VOIGHT
in his great film
The Revolutionary
In Technicolor
FOR ADULTS ONLY

MIRON Tel. 63003
Aircooling
From Fri. 6 nonstop perfs.
An action suspense adventure film
THE RAVINE
Starring
DAVID McCALLUM
Technicolor

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Greatly amusing picture
Between Times and Eternity
Starring
LILLY PALMER
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In Technicolor
German speaking

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Airconditioned
4th week
Ephraim Kishon presents his latest Israeli hit
Azulai the Policeman
Starring SHAIKE OPHIR
In colour
No complimentary tickets

ORION Tel. 523980
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CRAIG HILL
as a ruthless sheriff in a great Western
Seven Pistoleros
6 nonstop perfs. from Friday

ORLY Tel. 31868
7th week
1 min. from Carmel Terminal
Aircooling
ALAN BATES
GLENDA JACKSON
in D.H. Lawrence's
WOMEN IN LOVE
Matinee at 4 p.m.:
Adventures of an Israeli girl
DAHLIA AND THE SAILORS
with
SHAIKE OPHIR
ARIK EINSTEIN
BOMBA ZUR

PEER Tel. 62232
2nd week
After ten successful weeks in Tel Aviv
candidate for 4 Oscars in 1971
FIVE EASY PIECES
with
JACK NICHOLSON
KAREN BLACK
For adults only — in colour
No compl. tickets

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Alistair MacLean, master of adventure gives us now
WHEN EIGHT BELLS TOLL
Starring
ANTHONY HOPKINS
ROBERT MORLEY
In Technicolor

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Great wartime adventure
CLINT EASTWOOD
TELLY SAVALLAS
in
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In Technicolor

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7.15, 9.30
LAWMAN
BURT LANCASTER
ROBERT RYAN
LEE J. COBB
Adults only — in colour
Matinee at 4:
MISSION TO HELL

HADAR Tel. 728822
7.15, 9.30
A Frankovich Production
DOCTORS' WIVES
DYAN CANNON
RICHARD CRENNA
GENE HACKMAN
CARROLL O'CONNOR

OASIS
Second week
JANE AYRE
GEORGE SCOTT
SUZANNAH YORK
In colour — 7.15, 7.30
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7.15, 9.30
WILD GYPSY
Adults only

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6th and last week
7.15 — 9.30
GILA ALMAGOR
YEHUDA BARKAN
in Menachem Golan's film
Highway Queen
English and French Subtitles
Matinee at 4:
Shirley Temple
LITTLE WOMEN

RAMAT AVIV Tel. 412761
7.15, 9.30
GIAN MARIA VOLONTE
FLORIDA BOLKAN
In Elio Petri's film
INVESTIGATION OF A PRIVATE CITIZEN ABOVE ALL SUSPICION

RAMAT GAN Tel. 724504
7.15, 9.30
He could beat any white man in the world. He just couldn't beat all of them
THE GREAT WHITE HOPE
JAMES EARL JONES
JANE ALEXANDER
Cinemascope — Colour
Matinee at 4:
TALL MAN RIDING
Randolph Scott

THE JERUSALEM POST JUNIOR

Music

All events start at 8.30 p.m., unless stated otherwise.

THE ISRAEL FESTIVAL 1971

Jerusalem

SPANISH BALLET OF ANTONIO GADES — *with Spanish singers, guitarists* and the Haifa Symphony Orchestra, conducted by Ramon Jimenez — in Zapateados y Fandangos, Farruca, Polo, Ensueno, Solo di Guitarra, Siguiriyas, Jota, Suite de Flamenco, Bulerias, Martinete, Tango, Solea, Taranto, Mirabras and Rhumba — at the Binyenei Ha-ooma: Saturday. 9 p.m.

KAMMERMUSIKER ZUERICH — an excellent chamber ensemble — G. Ph. Telemann: *Concerto for Two Violas* and Strings; Huber: Concerto per la Camerata; Bruckner: String Quintet — at the Beit Ha'am: Wednesday.

MUSIC AT EIN KAREM (not included *in the Festival* — "French Music," presented by Adi Etzioni, soprano; Uri Pianka, violin; Yonathan Zak, piano; Bracha Eden-Alexander Tamir, Duo-Pianists — Debussy, Saint-Saëns, Poulenc, Gluck, Chausson — at the Targ Music Centre, Ein Karem: Monday. For reservations phone 33703 (1-3). A special bus will leave the King David Hotel at 7.45 p.m., pass the Kings-Hotel at 8 p.m., Mount Herzl at 8.10 p.m. — *return* trip assured.

RALPH KIRKPATRICK (not in the Festival) — plays works by Bach, Couperin, Scarlatti — at the Wise Auditorium, the Hebrew University Campus: Thursday. Only recital by the world-famous harpsichord player.

Tel Aviv

SPANISH BALLET OF ANTONIO GADES — details as for Jerusalem — at the Mann Auditorium — Sunday and Monday.

KAMMERMUSIKER ZUERICH — details as for Jerusalem — at Beit Hahayal: Tuesday.

Caesarea

SPANISH BALLET OF ANTONIO GADES — details as for Jerusalem — at the Roman Theatre: Tuesday and Wednesday.

KAMMERMUSIKER ZUERICH — details as for Jerusalem — at the "Megiddo" Regional Concert Hall: Thursday.

Haifa

"BATSHEVA" DANCE COMPANY — at the Municipal Theatre: Thursday, at 8.45 p.m.

Holon

HOLON CHAMBER ORCHESTRA (not in the Israel Festival) — George Singer, conductor; Gonçal Comellas, violinist from Barcelona — Bloch, Sternberg, Mozart, Haydn — in 10th anniversary, concert at the Yad L'vanim Cultural Centre: Saturday.

Radio for music lovers

TODAY: 4.30 p.m.: The Uppsala Academic Chamber Choir. 5.05 p.m.: Partos: "Ein Gev"; Stravinsky: "Sacre du Printemps" (Boulez). 8.30 p.m.: C.P.E. Bach: Organ Concerto; Mahler: Symphony No. 4 (Atzmon). SATURDAY: *08.15: Purcell; Stamitz;* Piston. 1.05 p.m.: Berlioz: "Romeo and Juliet", Orchestral Music (Giulini). 5.05 p.m.: Composers suggest... Zvi Avni. 10.35 p.m.: Beethoven: Violin Sonata in G (Tal-Antman). *SUNDAY*: 3.05 p.m.: Folklore from Italy. 5.05 p.m.: Bach: "Actus Tragicus", Cantata No. 106; Tschaikowsky: Litanies of St. John Zlatouski. 8.45 p.m.: Fischer-Dieskau, with Daniel Barenboim, sings songs by Beethoven. 11.05 p.m.: C.P.E. Bach: Symphony; Kaminsky: Violin Concerto (Miriam Fried); Brahms: Serenade No. 2 (Toscanini). MONDAY: 3.05 p.m.: The Boston Symphony *with Charles Munch* — Beethoven: Overture "Fidelio"; Berlioz: Harold in Italy (Primrose); Beethoven: Overture "Coriolan". 10.05 p.m.: Which soloist do you prefer? — Wanda Landowska, Glenn Gould and Ralph Kirkpatrick play the Goldberg Variations by Bach. 11.05 p.m.: Ralph Kirkpatrick plays Bach, Purcell, Handel and Scarlatti. TUESDAY: 5.05 p.m.: Beethoven: Sonata, op. 31, No. 2 (Katz); Debussy: String Quartet (New Israel String Quartet). 8.30 p.m.: Israel Broadcasting Symphony Orchestra plays — Avidom: Symphony No. 7 (Rodan); Bartok: Concerto for Two Pianos (Eden-Tamir, Ronli-Rikils); Beethoven: Symphony No. 4 (Rodan). 10 p.m.: Maureen Forrester sings Brahms, Poulec, Britten. 11.05 p.m.: Bach: Sonata in E for violin; Beethoven: Quartet opus 132. WEDNESDAY: 3.05 p.m.: Mozart Piano Concerto, K. 491 (Casadesus). 5.05 p.m.: Ravel: Le Tombeau de Couperin; Vivaldi: Bassoon Concerto; Mendelssohn: String Symphony No. 9. 10.05 p.m.: D'Albert: "Tiefland" — complete opera. THURSDAY: 3.05 p.m.: Beethoven: "Spring" Sonata (Oistrakh-Oborin); Toch: String Quartet, op. 70; Telemann: Flute Fantasia No. 1. 5.05 p.m.: Israel Broadcasting Symphony Orchestra—Bertini: Beethoven: Overture "Egmont"; Liszt: Piano Concerto No. 2 (Wagman); Seter: Orchestra Fantasy.

Theatre

LA MANDRAGOLA (Haifa) — Yaacov Shabtai has given Machiavelli's 400-year-old comedy some racy Hebrew dialogue and Michael Alfreds directs in *the informal, disreputable, street-corner fashion of comedia dell'arte*. The results are satisfactory; especially enjoyable are the acrobatics. SHAAR HANEGEV Sun. ASHKELON Mon. TEL AVIV (Beit Hayal) Thurs.

MEDEA (Cameri) — a major event in our theatrical life due to the monumental performance of Hanna Marron in the title role and an imaginative production by Yossi Yzraeli. HAIFA M.T. Sat., Sun., Mon., Tues. TEL AVIV (Cameri) Wed., Thurs.

WRITERS' TRIAL IN MOSCOW — HAIFA (Shavit) Sat. TEL AVIV (Nahmani) Sun., Mon., Tues., Wed., Thurs.

THE ROSE TATTOO (Habimah) — TEL AVIV (Habimah) Sat., Sun., Mon., MAALOT Wed.

COLOMBE (Habimah) — Jean Anouilh's play is exceedingly well constructed with the proper mixture of drama, sentiment, humour. It is also artificial and shallow. Habimah's production is remarkable for the performance of Lia Koenig as the corrupt, imperious tragedienne. TEL AVIV (Habimah) Tues., Wed., Thurs.

IT'S ALL RELATIVE (Habimah) — TEL AVIV (Habimah) Sat., Tues., Wed., Thurs.

THE BUTTERFLIES ARE FREE *(Godik)* — The comedy which captured Broadway deals with the eternal problem of the generation gap. Directed by Leonard Schach, with Rachel Marcus in the leading role. HAIFA (Shavit), Fri. JERUSALEM (Beit Ha'am), Sat. TEL AVIV. (Ohel), Sun.

THE FAMILY ALBUM (Tzavta) — Nir Itzhak Fri. TEL AVIV (Tzavta) Sat.

MY MOTHER THE GENERAL (The *Young Theatre*) — TEL AVIV *(Ohel* Shem), Sat., Wed. KIRYAT ATA (Shavit), Sun. TEL AVIV (Alhambra), Tues. SAFAD (Tsill), Mon. JERUSALEM (Mitchel), Thurs.

ZORBA THE GREEK (Eydan) — TEL AVIV (Beit Lessin) Sat. EMEK HAYARDEN Mon. KIRYAT GAT Wed.

CHAIRS (Habimah) TEL AVIV (Habimah) Sun., Mon.

THE PATRIARCH ABRAHAM VERSUS THE MATRIARCH SARAH (Popular Theatre) BEERSHEBA (Keren) Fri. EIN VERED (Beit Ha'am), Sat. GAN SHMUEL (Beit Tarbut) Sun. RISHON LEZION (Tiferet) Tues.

YEHORAM GAON (Popular Theatre) — SAFAD (Tsill), Sat. AFULA (Kolron), Sun. PETAH TIKVA (Heyhal), Mon. KIRYAT GAT (Hoasor), Tues. NES ZIONA (Amphi), Wed. HAIFA (Armon), Thurs.

THE THREEPENNY OPERA (Haifa) — Mac the Knife comes to life again in the new production of the Brecht-Weill almost-classic on the joys of living a life of crime. *NAHARIYA* Mon. TEL AVIV (Ohel) Wed.

Musicals

HAVA ALBERSTEIN (Bimot) — The popular singer appears in a one-woman show as a sophisticated chanteuse, a role which does not entirely suit her, but shows possibilities she has not revealed before. HADERA (Hof) Fri. TEL AVIV (Beit More), Sat., Wed. JERUSALEM (Khan), Tues. SAFAD (Tsill), Thurs.

A SEPHARDIC ORCHARD (Bimot) — GIVATAYIM (Shavit), Fri. TEL AVIV (Ohel) Sat. TEL AVIV (Beit More) Mon. ACRE (Gan Eden), Tues. RAMLE (Hamigdal) Wed. ASHKELON (Rachel) Thurs.

MAHBEROT HARESHEK (Bimot) — GIVATAYIM (Hadar), Fri. TEL AVIV *(Nahmani) Sat.* TEL AVIV (Beit Hayal) Sun.

RIBALD SCROLLS (Bimot) — A collection of ribald novellas written by Hebrew poets of the renaissance worked *into a continuous show* by Dan Almagor and Yossef Milo. An excellent idea of rather poor execution. The text is funny but repetitions, the direction pedestrian, talented performers (Abner Hiskiyahu, Gideon Singer) have little to do. (See review) REHOVOT Tues. *NAHARIYA* (Hod) Wed. TEL AVIV (Beit More) Thurs.

THE KING AND THE COBBLER (Cameri) — The revived musical about the wise king and his double, the *drunken* cobbler, is as entertaining as the original production of some six years back. Nathan Alterman's lyrics are charming and witty, Sasha Argov's tunes are pleasant, *the set* and costumes of Arieh Navon are a joy to the eye, and Crandall Diehl equipped the show with good dancing. Illy Gorlitzky in the double role hugely enjoys himself, and the audience enjoys him. TEL AVIV (Cameri), Sat., Sun., Mon., Tues. *KIRYAT SHMONA* (Snir), Wed.

IRMA LA DOUCE OF JAFFA (Popular Theatre) — Sweet Irma returns, but this time in a Jaffa setting. Popular and thoroughly *professional.* KIRYAT BIALIK (Savion), Fri. JAFFA (Alhambra), Sat. YOKNEAM (Amit) Sun. NAZARETH (Nurit) Mon. TEL AVIV (Beit Hayal) Wed. NETANYA (Sharon) Thurs.

JUMBO (*Popular Theatre*) — *Song*, dance and comedy, all formerly shown in army entertainment troupes — young, fresh and enjoyable. NAHARIYA (Hod) Fri. TEL AVIV (Dekel) Sat. RA'ANANA (Orot) Mon. SDEROT (Hen) Wed. SAFIYA (Beit Tarbut) Thurs.

CASSIUS CLAY VERSUS HALFON (Popular Theatre — HAIFA (Ora) Fri. TEL AVIV (Dekel) Sun., Mon., Wed., Thurs. KIRYAT SHMONA (Snir), Tues.

Dance

BATSHEVA DANCE EIN HAROD (Beit Zizling) Sun. JERUSALEM (Beit Ha'am) Tues. YIFAT Wed. HAIFA M.T. Thurs.

Opera

The Israel National Opera presents: Joh. Strauss: "The Gypsy Baron," with Davrat, Richmond, Baumwel, Admon, Christoff, Bergell, Herdan, Karta, Berkman, Bechar, Barry (Saturday, Monday, Wednesday); Smetana: "The Bartered Bride," conductor: Alexander Tarski (Sunday at DIMONA); Offenbach: "La Vie Parisienne," with Baumwel, Davrat, Richmond, Glick, Fish, Oleinik, Herdan, Berkman, Bechar, Karta (Tuesday); Verdi: "Rigoletto," with Avella, Bergell, Baumwel, Herdan, Admon (Thursday).

A scene from Walt Disney's classic CINDERELLA which is currently being shown at the Maxim cinema, Tel Aviv (at 11, 3.30 and 5.30 to make it more convenient for the small fry).

The Marx Brothers in a scene from one of their zaniest films, A NIGHT IN CASABLANCA, now being revived at the Gat Cinema, Tel Aviv (see below).

Eating out

MY MAMME'S ESSEN (Tel Aviv, corner Ben Yehuda/Jabotinsky) — new restaurant which, as its name indicates, caters to gastronomic nostalgia. Written in large letters outside, in English of sorts, is *a list of dishes of moderate* price, but the menu handed the diners at the table is another story altogether. We found the prices outrageously and unjustifiably high, with a cover charge of IL3, something unknown in Tel Aviv restaurants. *After scanning the menu* we left without ordering anything.

ANKARA (192 Ben Yehuda) — practically across the street from My Mamme's etc. where we went instead, is an unpretentious place with reasonable prices where Mediterranean food is served. First courses were delicious: moussaka and humous respectively. We followed with roast lambs chops, which came to the table not very hot; we sent them back to be warmed up and the waiter cheerfully complied; the chops were good though understandably overdone so that no knife was needed. We washed them down with half a bottle of wine, then *finished off* the meal with melon and water melon, huge slices of cold, good-quality fruit. It was altogether a pleasant meal for which we paid IL29 for two, all included. (M.K.)

At the Cinema

Jerusalem

THE PRIEST'S WIFE — Sophia Loren plays a sexy nightclub singer who falls in love with a priest (Marcello Mastroianni). At first he resists her charms; then he succumbs, and sets out to obtain a special dispensation to marry her. But a stay in the Vatican makes him see matters in another light. Director Dino Risi can't make up his *mind whether* he is for or against the priest's marriage with a pop singer and his film does not make much of a contribution to the current controversy over the compulsory celibacy of Catholic priests. Mastroianni gives a *rather passive performance but Sophia* Loren looks lovely and is full of fire.

THE OUT-OF TOWNERS — a comedy about provincials who come to the big city and are plagued by one misadventure after another. The theme is familiar but Neil Simon's screenplay has lots of hilarious moments and witty lines and Jack Lemmon as the accident-prone, ulcer-ridden, junior executive and Sandy Dennis as his docile *little wife give impeccable performances.*

THERE'S A GIRL IN MY SOUP. — The best thing about this not particularly amusing comedy is the performance of Goldie Hawn ("Cactus Flower") as a giddy blonde who is not quite as dumb as she seems, a familiar role but one that she does very well. Peter Sellers overplays his part as a TV star proud of his reputation as a seasoned amorist who finds his match in Goldie. *Directed by Ray Boulting* with Tony Britton as the star's manager and Nicky Henson as Goldie's former boy friend.

DIARY OF A MAD HOUSEWIFE — Takes a look at the life of a married couple in one of New York's well-to-do sections in a film that is a mixture of realism and satire and that is amusing and somewhat sad too. Tina, the housewife (very good performance from a newcomer to the screen, Carrie Snodgress) is more fed-up than mad at having to cope with an over-ambitious, social-climbing husband who rarely stops nagging at her, two unpleasant children and piles of wash. And when she does take a lover for solace, he proves to be even more of a trial than the husband. No wonder poor Tina eventually turns to psychiatry for help. Richard Benjamin as the husband and Frank Langella as the lover are both good in their unsympathetic roles. Directed by Frank Perry with screenplay by his wife, Eleanor ("David and Lisa," "Las' Summer.")

AZULAI THE POLICEMAN — Ephraim Kishon's latest film is packed with comic situations and amusing dialogue and in his policeman hero, extremely well acted by Shaike Ophir, he has created a quixotic sort of character who is lovable as well as laughable, completely different from those sly rogues Sallai and Ervinke. The cast has been well selected with Zaharira Harifai as Azulai's long suffering wife and Itzko Rachaminov as Sergeant Bejerano doing particularly well. Attractive colour photography by David Gurfinkel and tuneful music by Nurit Hirsch. Very entertaining.

Tel Aviv

SONG OF NORWAY — Romanticised biography of Edvard Grieg who actually lived a pretty uneventful life. Director Andrew Stone makes much of his fight for recognition and the help extended by a rich patroness but mainly concentrates on the Norwegian landscape so that the picture is very much of a musical travelogue with romps among the daffodils. Grieg is played by Norwegian actor Toralv Maurstad and among the notables he meets are Ibsen (Frederick Jaeger) for whom he arranges to write the Peer Gynt music, Liszt (Henry Gilbert) and Hans Christian Andersen (*Richard Wordsworth*), while Edward G. Robinson makes a brief appearance as a piano salesman. Grieg's music is jollied up to provide songs and dance numbers but the piano works are played by John Ogden who has appeared in Israel with the I.P.O. Florence Henderson plays Nina whom Grieg marries. Ada Christina Schollin is his patroness and Frank Poretta is Richard Nordraak whom Grieg meets in Denmark and who shares his enthusiasm for the creation of a national music. The film seems to be addressed to the "Sound of Music" audience.

A NIGHT IN CASABLANCA — Re-issue of a Marx Brothers film made about 25 years ago and with its mixture of visual and verbal humour is still very funny at times. Cigar-chomping, fast-talking Groucho Marx is the manager of a big hotel in Casablanca, silent brother Harpo of the nimble fingers is valet to a villainous Nazi (Sig Ruhman), and brother Chico installs himself as bodyguard to Groucho and all three combine *to turn the hotel into a sort* of madhouse and thoroughly rout the villain. The humour now seems very innocent and the bursts of happy laughter from the youthful part of the audience showed that it was very much to their taste.

Haifa

WOMEN IN LOVE — Screen version of D.H. Lawrence's novel which, one suspects, has been brought up to date by heightening the bisexual angle turning, at various underlying degrees, through the entire plot. Rather choppy direction which needs a little time for the audience to get the proper hang of things. Excellent colour and warm period scenes of the early 'twenties Glenda Jackson and Alan Bates very capably fill the leading parts.

Hebrew Pop

AT AVIGDOR'S GRASS — An evening *with Arik Einstein and the Israel Jazz* Workshop. An opportunity to meet Israeli students, (Wise Auditorium, Hebrew University) Sat. 9 p.m. Tickets at Students Union and ticket agencies.

هكذا من الأصل

THIS WEEK AT THE ISRAEL FESTIVAL

SPANISH BALLET of ANTONIO GADES

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with the Haifa Symphony Orchestra

PROGRAMME:
Spanish dances, Flamenco, Guitar solos

JERUSALEM — July 24 — Binyenei Ha'ooma — 8.30 p.m.
TEL AVIV — July 25, 26 — Mann Auditorium — 8.30 p.m.
CAESAREA — July 27, 28 — 8.30 p.m.

DIE KAMMERMUSIKER ZURICH

BRENTON LANGBEIN, violin
ANGELO MACCABIANI, violin
ROMANA PEZZANI, violin
OTTAVIO CORTI, viola
DANIEL CORTI, viola
RAFFAELE ALTWEGG, cello
WILLI GOHL, harpsichord

Concerto for Two Violins and Strings — TELEMANN
Concerto per la Camerata — HUBER
String Quintet — BRUCKNER

TEL AVIV — July 27 — Beit Hahayal — 8.30 p.m.
JERUSALEM — July 28 — Beit Ha'am — 8.30 p.m.

THE BATSHEVA DANCE COMPANY

in a new programme:

HAIFA — July 28 — The Municipal Theatre — 8.45 p.m.

Transportation to Caesarea by "Egged Tours" from:
Tel Aviv: Hayarkon, opposite Hilton Hotel, between 6.15—7 p.m.
Netanya: Egged Station, between 6.45—7.30 p.m.
Haifa: Solel Boneh Square, between 6.45—7.15 p.m.

THE ISRAEL FESTIVAL 1971

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— ALL WEEK IN JERUSALEM —

• **Israel Museum:** —
Sun., Mon., Wed., Thurs., 10 a.m.-6 p.m.; Tues., Shrine of the Book, 10 a.m.-10 p.m.; Tues., Museum, 4 p.m.-10 p.m.; Fri., Sat., 10 a.m.-2 p.m.

• *Conducted Tours:* —

HADASSAH TOURS
1) Morning Tour (except Saturdays and *Holidays*) *of* all Hadassah projects in Jerusalem starts at 8.30 a.m. from Strauss Health Centre, 24 Rehov Strauss, IL7 or $2 per person towards *transportation and refreshments.*
2) Medical Centre Only, includes visit to Chagall windows, exclusive Audio-Visual Presentation of the "Hadassah Story" at 9.30 a.m., *11 a.m.,* 12.15 p.m. *and* 3 p.m., Kennedy Tourist and Information Centre. Medical Centre. No charge. Bus 19 and 27. For further information: Tel. 36383, *Jerusalem.*

Boys Town Jerusalem — (Kiryat Noar), Bayit Vegan. Daily tours (except Shabbat). Tel. 83212.
Hebrew University, Conducted tours in English weekdays at 9 and 11 p.m., starting from the lobby of the Administration Building and at 9.30 a.m. from the Truman Research Institute at the Mount Scopus campus.
Tourists and visitors come and see the General Israel Orphans' Home of Girls, Jerusalem, and its manifold *activities and* impressive modern building. Free guided tours weekdays between 10-4. Bus No. 6, Kiryat Moshe, Tel. 23424.
• *New Israel Films:* —
Latest Israel films screened weekdays at 12 noon at Keren Hayesod Hall, Jewish Agency Building, Jerusalem. Admission free.

Jerusalem Biblical Zoo, Schneller Wood, Romema. Tel. 25829. 7.30 a.m.—6.30 p.m.
ALYN ORTHOPAEDIC HOSPITAL *and* Rehabilitation Centre for Children, Rehov Olswanger, Kiryat Hayovel, Tel. 87466.

"A Stone in David's Tower" — Sound and Light show in Jerusalem. Text: Yehuda Haezrahi. Directed by Pierre Arnaud and Arnon Adar. Music: Noam Sheriff. Eevery evening except *Friday* and eve of holidays in the Citadel (David's Tower) near Jaffa Gate. 7.30 p.m. in Hebrew; 8.45 p.m. in English; 10 p.m. added show in English on Mon., Tues., Wed., and Sat. evenings; 10 p.m. in *French, on* Sun. and Thurs. evenings only. Tickets: Jerusalem agencies and Citadel evening box office. Please come dressed warmly.

— TEL AVIV —

THE TEL AVIV MUSEUM, Sderot Shaul Hamelech: INAUGURAL EXHIBITIONS: 1) Israel Modern Art, 2) 12 French Masters of the 20th century, 3) French Tapestries. 4) Sculptures by Jacques Lipchitz. 5) Selection from the collections of the Museum. 6) Art and Science. Visiting hours: Sun.-Thurs., 10-1, 4-8, except Tues. 10-1, 4-10 Fri. 10-2; Sat. 7-11 p.m.
Helena Rubinstein Pavilion, 6 Tarsat Street: 1) French Tapestries. 2) Sculptures from the Museum's collections. Visiting hours: Weekdays: 10-1, 4-7, Fri. : 10-1, Sat. : 7-11.
Beit Dizengoff, 16 Rothschild Blvd. : 1) Selection from the Museum's collections, 2) Children's works. Visiting hours: Weekdays: 10-1, 4-7, Fri. and Sat. : 10-1
Museum Ha'aretz: Ramat Aviv, (1) Glass Museum: (2) Kadman Numismatic Museum: (3) Ceramics Museum: (4) Museum of Ethnography and Folklore: (5) *Museum of Science and Technology: (6)* Tel Quasile Excavation. Wed. — 10 a.m.-8 p.m., Sun., Mon., Tues., Thurs. 10 a.m.-5 p.m.; Fri., 10 a.m.-1 p.m.
26 Rehov *Bialik*: *(7) Museum* for the History of Tel Aviv: (8) Alphabet Museum; Sun. through Thurs. — 9 a.m.-5 p.m. Fri. — 9 a.m.-1 p.m. Sat. — closed.
10 Mifratz Shlomo, Yafo: (9) Museum of Antiquities of Tel Aviv-Yafo: Sun., Mon., Tues. 10 a.m.-5 p.m., Fri. 10 a.m.-1 p.m.

Conducted Tours: —
• **Tel Aviv University**
Free conducted tours in English, of RAMAT AVIV CAMPUS daily except Saturday. Assembly point at University — 10.30 a.m. Public Relations Dept. — Transportation — by public buses 25, 26, 79, 80. Free transportation on Mondays and Wednesdays — from hotels: 9.40 a.m.—Tadmor, Sharon, Accadia, Validor, Samuel, Astor, Dan, Park, Deborah, Adiv: 10 a.m. — Sheraton, Hilton, Ramat Aviv, Ami Shalom, Bazel. For further de.ails, Tel. 416111, Public Relations Dept.
Bar-Ilan University: daily for free transportation please call public relations, Tel. 752103-4.
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ORT ISRAEL : for visits, please contact: ORT Syngalowski Technical and Vocational High School, 28 Derech Hatnyasim, Tel Aviv, Tel. 762391-2; ORT Technical and Vocational High School, 43 Rehov Hanevi'im, Jerusalem, Tel. 02-25295; ORT Vocational School, Rehov Hanna Senesh, Haifa, Tel. 04-84027; ORT Lvovich Technical and Vocational *High* School, New Industrial Zone, Netanya, Tel. 053-22932.
National Religious Women's Organization: Mizrahi and Hapoel Hamizrahi Women *in Israel,* 166 *Ibn Gvirol,* Tel Aviv. Call—Tel Aviv, 444151, 788943: Jerusalem, 521608.

Moetzet Hapoalot — Pioneer Women: Daily tours, Sun. through *Thurs,* 9 a.m. from Va'ad Hapoel Bldg., 93 Rehov Arlosoroff, Tel Aviv. Reservations, Tel. 261111.
Mizrachi Women's Organizations of *America and Canada,* 16-18 Rehov Dov Hos, Tel Aviv, call Tel. 220187, 243106; Jerusalem. 22646, 521603, 27456 (answering service). Haifa, 61528; Beersheba, 3171. *Wizo Club,* 116 *Rehov* Hayarkon, Tel. 232939. 8 a.m.-2 p.m.
Hadassah Club, 80 Rehov Hayarkon, Tel. 56039.
Women's League for Israel, 37 King George, Tel Aviv. Conducted tours of the Homes please call: Tel Aviv — 249189; Jerusalem — 39840; Haifa — 63776; Netanya — 23564.

— HAIFA —

• Exhibitions: —
Artists House, 24 *U.N.O.* Ave. Paintings by Haifa and the North artists, art gallery. Open daily, 4-7, except Fri., Sat., 10-2.
Hadassah Club, Youth Aliya office, 209 Rehov Hanegiinim, Tel. 42461, 64876.
Goldman Art Gallery, 93 Sderot Hanassi, exhibition of oils by Nissan Engel, native of Haifa. Hours: 10-1, 4-7, 7-10, Sat. 6-9.30.
Balfour Cellar — Kosher Restaurant and *Dairy Bar. Caters to everybody's* taste and pocket-book, 3 Rehov Balfour.

— REHOVOT —

Weizmann Institute of Science, conducted tours, Sun. to Thurs. 11 a.m. and 3.30 p.m.; Fri., 10.30 a.m. only: starting from the lobby of the Charles Clore International House.

— JERUSALEM —

Organ Music by Philip Regev every Saturday at 11.30 a.m. Y.M.C.A. Auditorium. Public welcome.

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the israel museum, jerusalem
THIS WEEK AT THE MUSEUM

Tuesday, July 27 6 & 8.30 p.m.

Art Film Club
"Lady of Camelias" (U.S.A., 1937)
Greta Garbo & Robert Taylor in a dramatic love story adapted from the *book by Alexander Dumas.*
Tickets at Museum box office & "Le'an Haerev".

Exhibitions
Picasso Ceramics (Schwartz—Goldman Hall)
Early Mediterranean & Near-Eastern Cultures (Bronfman)
Albrecht Dürer: Woodcuts & Engravings (Cohen Hall)
Contemporary Japanese Prints (Library).
Jean-Pierre Raynaud — "4000 Pots" — an environment (Ida Crown Plaza) until 26.7.71.
Athens — Its Golden Age (Youth Wing).

Special Exhibit
Oil *sketch for a cupola* decoration
Naples (?), late 17th or early 18th cent.

Special Exhibit at Rockefeller
Prehistoric Sites in the Haluza Dunes

Youth Wing
Registration for Youth Wing courses for the school year 1971-2 begins in August.
Work benches *for children visiting the Museum on* Sun., Mon., Wed., Thurs., from 2.30 to 5.30.

"A STONE IN DAVID'S TOWER" Sound and Light Show in Jerusalem

Text: Yehuda Haezrahi. Directed by Pierre Arnaud and Arnon Adar. Music: Noam Sheriff.
Every evening except Friday and eve of Holidays in the Citadel (David's Tower) near Jaffa Gate.
7.30 p.m. in Hebrew; 8.45 p.m. in English; 10 p.m. added show in English on Mon., Tues., Wed. and Sat. evenings; 10 p.m. in French on Sun. and Thurs. evenings only.
Tickets: Jerusalem agencies and Citadel evening box office.
Please come dressed warmly.

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Orah 4 week 4, 6.45, 9	**Beit Ha'am** 4 week 4, 7.15, 9.15
NAHARIYA	**HADERA**
Amphi 2 week 7.15, 9.15	**Hof** 1 week 7, 9
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2. Intermediate Hebrew
3. Advanced Hebrew
4. Sociology and Integration in the Israeli Society
5. Political Structure of the Middle East
6. Contemporary History of the Middle East
7. Jewish Philosophy
8. Comparative Study of Youth Cultures

August 2 & August 27, 1971

For further details and registration contact:
Overseas Student Unit, *room* 204, Mexico Building,
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Givat Ram campus, Jerusalem

Speakers:
Mrs. RAHEL YANAIT BEN ZVI — Opening address
Mr. YIGAL ALLON, Deputy Prime Minister and Minister of Education and Culture — Four Years since the Unification of Jerusalem
Prof. YEHUDA KARMON — Geographical Conditions for the *Growth of Jerusalem*
Dr. DAVID KOLIEB — Two Hundred Years of Struggle among the Powers for Control over Jerusalem
In the Chair: Mr. MORDECHAI ISH-SHALOM, Chairman of the Executive of Yad Izhak Ben Zvi

News for stamp collectors in the Rehovot area
A permanent *sales* counter of the PHILATELIC SERVICES will be opened on at the Rehov Herzl post office, Rehovot,
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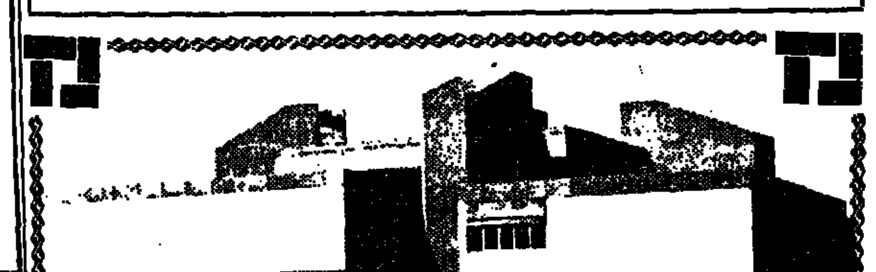

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Tuesday	10—1, 4—10 p.m.
Friday	10 a.m.—2 p.m.
Saturday	7—11 p.m.
Guided Tours (English) at	11 a.m.

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Single ticket for the exhibitions in the 2 buildings, IL2.— at the Museum *box offices. Children, students and soldiers IL1.—*

תיאטרוני ישראל

התיאטרון העירוני חיפה — Haifa Municipal Theatre	התיאטרון הקאמרי — The Cameri Theatre	התיאטרון הלאומי הבימה — Habimah
MANDRAGOLA Comedy. Last performances SHA'AR HANEGEV, Sun., July 25; ASHKELON, Mon., July 26; TEL AVIV, Beit Hahayal, Thurs., July 29. Tickets at "Le'an" and the agencies	THE MOSCOW WRITERS' TRIAL. TEL AVIV, Nahmani: Sun., July 25; Mon., July 26; Tues., July 27	THE ROSE TATTOO. TEL AVIV, Large Hall: Sat., July 24, 8.30; Sun., July 25, 8.30; Mon., July 26, 8.30
Mifal Omanut La'am: YAVNE, Wed., July 28	KING SOLOMON AND THE COBBLER. 2 last months. TEL AVIV: Sat., July 24; Sun., July 25; Mon., July 26; Tues., July 27	Mifal Omanut La'am Ma'alot, Wed., July 28
THREE PENNY OPERA. Last performances NAHARIYA, Mon., July 26; TEL AVIV, Ohel, Wed., July 28. Tickets at "Le'an" and the agencies	Mifal Omanut La'am: Kiryat Shmona, Wed., July 28	RELATIVELY SPEAKING. Comedy. TEL AVIV, Small Hall: Sat., July 24, 8.30; Tues., July 27, 8.30; Wed., July 28, 8.30; Thurs., July 29, 8.30
Cameri Theatre MEDEA. HAIFA: Sat., July 24; Sun., July 25; Mon., July 26; Tues., July 27	MEDEA. HAIFA: Sat., July 24; Sun., July 25; Mon., July 26. TEL AVIV, Wed., July 28	COLOMBE. Comedy. TEL AVIV, Large Hall: Tues., July 27, 8.30; Wed., July 28, 8.30; Thurs., July 29, 8.30
Subscribe for 1971/72		CHAIRS. TEL AVIV, Small Hall: Sun., July 25, 8.30; Mon., July 26, 8.30

هكذا من الاحول

VOTE FOR GARDENS

TORA AND FLORA

THE portion of this week includes the provision for the setting aside of 42 Levitical cities (Num. 35) and it must surely be the earliest example, and the only one in the Bible, of town planning. It provides for an open belt (migrash) round *the cities. There appears, however,* to be a blatant discrepancy in two successive verses. Verse 4 states that round each city there "shall reach from the wall of the city outward a 1,000 cubits round about," yet the very next verse states, "*Ye shall measure* from without the city 2,000 cubits" on each side "and the city shall be in the middle." What was this open belt: 1,000 or 2,000 cubits? The discrepancy is naturally noted in the Talmud (Sotah 5.1) and R. Akiva explains that only the first 1,000 cubits was open space, the 2,000 referring to another subject *altogether: the Sabbath* limits. R. Eliezer, the son of R. Jose Ha-Galili disagrees, and he interprets it as 1,000 cubits of open space and 2,000 for cultivated fields and vineyards. And the latter decision was later voted as the *Halacha*.

In these days of the growing threat of air pollution it comes as a tonic to read the explanation of Rashi for the provision for the open belt. An open space, free of both plants and houses and trees, both to beautify the city and to provide fresh air (the last phrase occurs in his comment to the Mishna. In his comment on the Pentateuch it is missing).

And where Rashi makes it 1,000 cubits of open space and 1,000 of gardens and vineyards, Maimonides (Shemita 13.2) makes it 1,000 and 2,000.

Interestingly enough, in Deut. 13 we find R. Akiva in another discussion on "gardens and orchards." It is laid down that an "*Apostate city" shall be destroyed* by fire and "it shall be a heap for ever. It shall not be built again" (v. 16). Here (Sanh. end) R. Jose Ha-Galili, the father of Jose declares that the verse means that it had to remain a *ruin for ever, while* R. Akiva maintains that it must not be rebuilt *as a city* but "gardens and orchards may be planted on the site." And in this case the later authorities rejected the view of the Galilean and voted *the view of* R. Akiva as the *Halacha*.

The voting is always in favour of green things. Town planners of Israel, please note!

L.I. RABINOWITZ

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EGGED GETS TO SHETULA EVERY DAY
EGGED GOES EVERYWHERE

SHETULA

Moshav founded in 1967. In Western Galilee, near the Lebanese border, about 5 km. from Zar'it.

EGGED NEEDS REALISTIC FARES

'Ditch digging is like gymnastics'

Hanania peels an orange at home.

By Lea Levavi
Special to The Jerusalem Post

WHEN he was 18, Hanania Kanfi was living with 10 other people—his parents, and eight younger brothers and sisters — in a two-room hut in Hatzor, the Galilee development town. That was in 1955, when the family arrived from Morocco and Hanania, the breadwinner, began work as a ditch-digger and agricultural labourer.

His success-story is almost too picture-book attractive to be true. His own small, very photogenic family — wife Leah (who came from Morocco when she was nine, and whom he met in Hatzor), two daughters, aged 12 and nine, and a seven-year-old son — now live in a model flat in the Ramot Remez quarter of Haifa near the Technion, where Hanania, 34, works as a technician. After working hours, he is co-ordinator of one of Haifa's Technical Clubs for Youth. His ties with the organization of Technical Clubs for Youth — there are 40 such clubs throughout the country, where boys from 10 to 16 learn the basics of technical trades after school — began during his Hatzor days and have continued ever since.

Because he is not an academic expounding some theoretical solution to social problems, Hanania's views on current unrest are especially interesting. Himself one of 13 children, he seems to show more tolerance and acceptance of potential "difficult" neighbours, "nice people" who happen to have not "made it" the hard way to a beautifully ordered home, complete with a Rubin olive-grove reproduction on the wall:

"If you take the most dismal social and economic 'failure', the poor person who just can't move up, and put him in a good, middle-class neighbourhood, he won't be a failure anymore. As soon as he sees a better standard of living and feels he, too, can have it, he'll have something to try for and he'll start moving up in society..."

This is Hanania's philosophy, and this is his story, which he told me when I visited him at the Haifa club recently.

Supporting family

"I had studied at the Ort school in Casablanca, where I learned metal work. I was a good enough student so that I was given the chance to study at Ort in Geneva, at Ort's expense. But the family wanted to immigrate to Israel and my father was too old to support all of us in a new country. There were 11 of us; my parents, my eight younger brothers and sisters and myself. Two of my sisters had already immigrated and two older brothers stayed behind with their wives and children. I knew I had to accept the main responsibility for supporting the family here, and so I came to Israel in 1955, at 18, instead of continuing my studies.

"We lived in a two-room hut in Hatzor — all eleven of us. It was very hot in the summer and cold in the winter. Things were very hard, but my parents still wanted me to go on learning my trade. I went to the officials here and showed them my recommendations from Ort but they kept telling me to come back tomorrow. In the meantime, since I had to work anyway, I gave up hope of going back to school and started working."

His first jobs were ditch-digging, and other work to ensure the security of the village "which was considered pretty near the border and which was often attacked." He was soon promoted to foreman, supervising sometimes as many as 100 workers, many several times his age.

"I tried somehow to be considerate of older workers who really didn't have the strength for such hard labour but who had no choice because they had to earn a living. I learned to deal with everyone, the young and the old, the women and even the children who, in those hard times, had to work to help their families."

Hanania did agricultural work and anything else he could get.

"I was young, strong, and healthy. Whenever I started feeling unhappy about the kind of work I was doing, I would tell myself that it was good exercise, like gymnastics or something, and that I would someday be able to do better."

Club coordinator

His first break came when the Technical Clubs for Youth opened a club in Hatzor, one of the first in a development town. Hanania was hired as an instructor in metal working and two years later became the club's coordinator. At first this was only part-time, afternoons and evenings, since he had taken a job directing a youth centre. However, he soon became a full-time worker at the club:

"I saw I had to do more than give the boys work after school. I had to go to school to discuss problems with teachers. In fact, the club was so important in the boys' life that teachers would often come to me and ask me to talk to, or punish, problem children since a scolding or punishment at the club was more effective than anything the teacher could do in the classroom.

"For us who worked at the club, the idea was to give these boys something constructive to do so they wouldn't roam the streets and get into trouble. But for the boys and their parents, the club was a trade school. I told parents over and over again that this wasn't our function — that what the boys learned was only a basic knowledge of trades which would later help them decide on and learn an occupation. But the parents and children didn't agree. Parents would come and tell me proudly how well their son had fixed something in the house or how he had got the electricity to work when his parents had thought some electrical problem in the house could never be solved..."

His work in the community was so much admired that a local bank manager urged him to come work at the bank, with the promise that he would be trained for an administrative job. Others urged him to become a social worker "because I seemed to get along well with the people, and to understand them, while social workers from the outside couldn't manage. Desperate clients often turned welfare offices upside down."

Despite such offers, he remained club coordinator for ten years, with additional duties that included teaching at the local vocational school.

"The reasons weren't financial. I sometimes took on a lot of work because it was the only thing in the town which gave me satisfaction. I wanted a better way of life but until I could get it I had to make do with what I had, and my work helped me do that."

He considered leaving Hatzor several times but the local citizens and officials asked him to stay in the community. But he had married in 1958, just at the time he had begun his club work. His family was growing, and four years ago moved to Haifa:

"My eldest daughter was in third

(Continued on page 23)

Above and below — Hanania at the Haifa Technical Club for Youth. After school for the boys, after work for him. Shown here, the model sailboats built by the boys themselves. On the shelves, models of other wood and metal-work.

Utter fascination and concentration at work.

The family at home in Ramot Remez near the Haifa Technion.
(Israel Sun photos)

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Israelis don't exercise enough

By Macabee Dean
Jerusalem Post Reporter

THE physical work performance of the average young Israeli male is much lower than his counterpart throughout most of the Western world; although the Israeli male may reach a high degree of physical excellence during his army training, he soon drops back to a low standard after his discharge.

This is one of the preliminary findings of a long-term study, now in its tenth year, being carried out by Dr. Jan J. Kellermann, head of the Cardiac Evaluation and Rehabilitation Institute, located at Tel Hashomer Hospital.

The Institute, founded in 1962 with the blessings and active help of the late Dr. Haim Sheba, has grown from a one-man (Dr. Kellerman himself) unit, located in one room equipped with "one Stethoscope and one ECG machine," to a full-scale unit occupying a modern pavilion, employing several doctors and nurses. Its growth, however, may be best measured by the fact that it has been selected by the World Health Organization as one of the medical institutions around the world to prepare an extensive report on its work for next year's World Health Day, which will deal with cardio-vascular problems.

The original research project, of course, was not aimed at studying the "health of healthy persons" but the exact opposite, seeing if persons after heart attacks could be returned to a more or less normal condition. To learn the answers, hundreds of young men were examined, and the conclusion, as noted, was startling:

Lower capacity

"Israeli young men have significantly lower physical work capacities than their counterparts in the U.S., Canada, West Germany, Scandinavia and Japan." And if anyone has some idea that it is mainly the Ashkenazi community in Israel which performs badly, let him get rid of that idea right away. The Oriental communities — with the sole exception of the Yemenites — are also sub-standard. Even the Israeli Druse are not much better than other Israelis.

And don't let tales of the healthy outdoor life of members of the kibbutz deceive you.

"Our studies show that even among the kibbutz population physical activity is far from being ideal — and we have reached a paradoxical conclusion, namely, that only small differences can be found between the physical capacity of kibbutz members compared to those of a group of senior administrators living in the cities." He adds: "In the veteran kibbutzim, where there is a higher level of mechanization, it was found that the physical capacity was *exceptionally* low."

He concludes: "It is up to the Israeli authorities, specifically the Ministry of Education which deals with youth, to take adequate steps to bring up the level of physical education standards."

Dr. Kellerman found some evidence that exercise can probably reduce the number of coronary heart ailments. "Our research has shown that those who did not perform *continuous* physical activity for a considerable period are more likely to suffer a heart attack than those who did."

Exercise is drug

He says that "exercise is a drug, like any other medicine. There are specific indications to prescribe it; there are counter-indications; and the dosage is highly sensitive."

For the average Israeli, he recommends a medical check-up before getting a medical prescription for "exercise," and not to indulge in self-medication, especially in middle age.

Exercise, he feels, is the corner-stone upon which other factors must be built, for heart disease is not a single entity. Other factors are over-eating and overweight, excessive smoking, high blood pressure, and diet, especially one rich in saturated oils.

And the greater the combination of such factors, the more likely a person is to have a heart attack.

"But how can you persuade a person, who say's he feels in the best of health, and he really means it, to start exercising, to start eating sensibly, to stop smoking, to lose weight, If he asks one simple question: If I do all these things, can you promise me I won't have a heart attack?"

The answer, unfortunately, is "no, Dr. Kellerman explains. "Each person is an individual; and while we can predict what will happen to a certain percentage of persons out of a large number, we can't predict with any certainty what will happen to any individual member in the group.

"But we can predict that if a person does as we recommend, he will live a healthier life every day."

What results has the Institute achieved with its programme for those who have undergone rehabilitation after a heart attack? The results have been surprising. If the average person before a heart attack had a "normal capacity" of 58 per cent — that is to say, his *physical ability is only 58 per cent* — after rehabilitation the function increased to 84 per cent. In other words, the heart victim's "normal capacity," due to a judicious regime of exercise, diet, non-smoking, etc., had better physical capabilities after his attack, than before. The above figures refer to patients called "ambulatory," those who had already recovered from the worst phase and returned to work.

The Institute's latest project consists of examining 4,000 persons; 2,500 from kibbutzim, 1,500 from the cities. (Some 1,700 have already been examined, and the rest by the end of 1972.) The examinations are done under conditions of actual exercise and show a higher percentage of heart ailments than any other similar test. "This is because we are testing the heart under actual conditions of physical strain," Dr. Kellerman says.

After these 4,000 persons are tested, the Institute will draw up a physical exercise programme aimed at studying the best methods of preventing heart attacks. This programme will be run for eight years to test its effectiveness.

Dr. Kellerman testing his patient's work capacity. (Israel Sun photo)

What is the Difference between Anti-Perspirant and Deodorant?

Anti-Perspirants are accepted items in Europe and the U.S.A. They prevent excess perspiration and perspiration odour. A deodorant, on the other hand, only fights perspiration odour, without regulating the amount of perspiration. Now you can buy "Kamil," Israel's first anti-perspirant.
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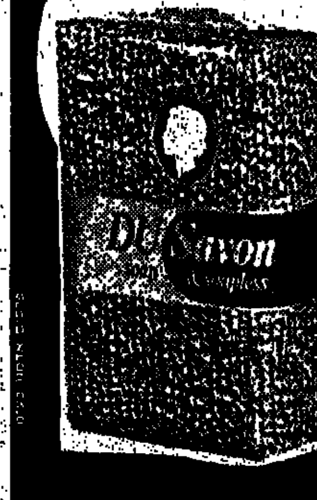

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Capucci's mini makes hot comeback

By July Owen
Reuter Fashion Writer

ROME. — APART from Rome's 35° Centigrade weather, the hottest thing in the Italian fashion ateliers this week was none other than the mini skirt.

Roberto Capucci's revival of the mini from the 'sixties came after a dozen earlier collections that reworked styles from the late 'thirties and early 'forties.

Abbreviated sleeveless tunics in Italian ice cream colours like pistachio, mulberry and apricot were worn over contrasting coloured body stockings with hoods, and matching suede bootlets.

One such tunic was fastened only at the shoulders. A double-stranded rope belt whose buckle was a wooden bobbin held it in place.

Ropes and braids, in fact, were Capucci's trademark. Rows of knit braid made typical Capucci horizontal panel stripes on a chiffon wool dress bodice, and yarn embroidered chains were worked into a sewn-on "fringe" marking the hem of a sheer wool cocktail mini-dress.

The mannequins wore a pin-on chignon of braids, a crescent of braids that stretched from ear to ear across the nape of the neck or a braided crown.

Knee-length or shorter coats had hoods with a turn-up panel framing the face in a lighter pastel tone. The same panel then folded back from the coat front, and was held in place with the rope belt. They looked like swanky bathrobes.

Capucci is always full of that sort of trick. This time he added the pin-stripe penal, a one-eighth of an inch colour contrast insert marking essential seams and the hem of short tunics, one of which had a ragged hemline like an animal pelt.

His evening gowns were of long, swirling chiffon pastel panels, again recalling Grecian tunics. In one instance, Kelly green satin ribbons were sewn vertically into a tunic, then released at the dropped waist to show inset panels of sea-foam green chiffon, like column fluting.

Princess Irene Galitzine's famed palazzo pyjama appeared, this time in a fur version. Black evening trousers entirely made of shaggy monkey fur were worn with a simply tailored, black velvet hunting jacket.

Her winter palette was limited to black, grey, red and Kelly green, and even the baby goatskin used for waist-coats over bright satin shirts had gone into the red or green dye pot.

She dyed sealskin green for long belted evening jackets. Mink in red, white and black was sewn into zigzag stripes for another elongated waistcoat.

The mannish lines and the revival of the evening suit were typical of many a collection. One came with a green all-over sequin blazer, black trousers, black cravatte and satin shirt.

"DITCH DIGGING..."

(Continued from page 23)

grade and I saw I couldn't let her stay in school in Hatzor. It isn't that the level of the school was particularly low; I think it was more or less average. But teachers would use Hatzor as a sort-of 'stopping-off' point on their way to better jobs."

As a technician at the Technion, Hanania says proudly, "I help with research projects for engineers and professors, but I also am a maintenance technician working in my trade to do repairs on campus."

Social gap

The particular Technical Club for Youth, where he is the coordinator, is "the club where all the new ideas and models are tried before they're sent to other clubs." The 130 boys at this club are different from their counterparts in Hatzor:

"The boys here consider the club somewhere to go to have fun — to do work they enjoy. They don't think of this as somewhere to learn a trade. These are boys from good *homes, and they know they have* other choices. Most of them think they'll go to universities, not to vocational schools."

However, Hanania stresses the importance of the vocational school: "I directed a lot of the boys in Hatzor to vocational schools and today they're instructors in the club or work in the trades they learned. Some of my brothers and sisters also went to vocational school, I have one sister who became a teacher after finishing trade school. Another sister is a nurse..."

With the social gap — and the problems of long-time residents vs. new immigrants — so much in the news, I asked about these issues as Hanania sees them from experience:

"I don't in any way want to justify people like the 'Panthers.' We have enough problems in this country and don't need this — especially with all the negative propaganda implications. But I can understand them."

"One of my older brothers, who came with his family in 1965, knocked on every possible door and couldn't get a job here, even though he had been manager of a big government company in Morocco. True, times were bad here then but still... I managed to pull myself up. My brother, finally for lack of choice, unhappily left for France. But there are lots of people who came here too old or too weak to fight. When they didn't get the help they needed, things became worse and worse.

Panther explosion

"Meanwhile, the new generation grew up and the standard of living in the country got higher and higher. Something had to explode. The government made a mistake when the 'Panthers' appeared. All of a sudden, large sums of money were handed out, to keep them quiet. The 'Panthers' saw this as a green light to go ahead. If this is what they had to do to get help, they would do more of it and get more help..."

With the recent wave of "invasions" of immigrant housing developments by irate young couples and large families, I asked what he thought should be done:

"I think the best solution for everyone is to put the new immigrants from the developed countries, and the former immigrants from 'bottom layers of society,' in the same housing developments. I'm sure if you take a North African living in a slum and put him in a neighbourhood like mine, his living standard will have to go up and his children will have a better chance not to be failures."

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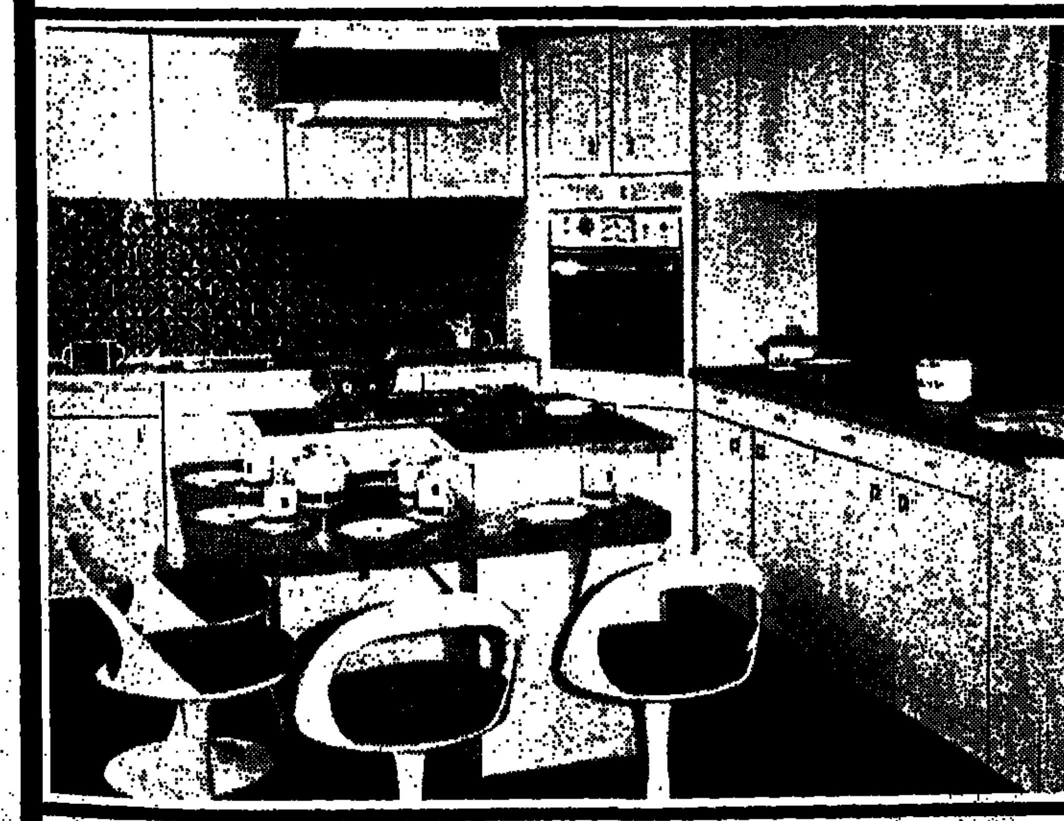

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By Hadassah Bat Haim

THE LOST WALLET

AN agitated telephone call from my son alerts us to the fact that he has lost his wallet, a disaster only discovered outside the bus station. Abandoning his journey he returns home to inaugurate a search of the premises and to reconstruct the circumstances under which it was last seen. As I myself have more than once plucked it from his back pocket to demonstrate how simple and painless a procedure this is, I incline to the theory that some other person less well intentioned than his Mum has taken advantage of this opportunity so temptingly presented.

He declares that nobody came near enough to him for this to have happened on his swift journey through the town except the driver of the car that gave him a lift, a person whose serious attitude to life would seem to exclude such impish behaviour. Nevertheless he is recalled and questioned, tactfully of course. His car is searched once more. The first search took place at the station at the same time as the ground where it parked was scrutinized, as the thing turned up missing when it was reached for.

It is not in our drive where he entered the car. Try as we may, none of us can remember having seen it recently. His habit of taking it out and flinging it onto the nearest surface when he wants to sit down, because it pushes into his back, I have deplored often enough and heroically I refrain from reminding him of these occasions.

During the last few days I have restored it to him from a niche in the outside wall, the bathroom stool and the top of the refrigerator. This gesture, however kindly meant, he points out, has had unhelpful consequences, as, if I were not forever running after him with it, he would pay more attention to where he had put it. He had not mentioned it before, preferring kindly to put up with the inconvenience rather than deprive me of the pleasure of maternal fussing, but it has been in his mind.

Stay put

Rather snappishly I tell him that next time I find it lying about it will stay where it is even if it is on its way to the dustbin, providing there is a next time, which seems at this stage unlikely. We all get rather cross with one another as we flap about picking up cushions and peering under beds.

Heavy pieces of furniture are shifted round, revealing only large deposits of fluff. I forbid the taking up of the carpet but we crawl all over it feeling for unexplained bumps. His younger sister, returning from her mysterious pursuits, comes in for her share of the blame, as it was for her ice cream money that the wallet, as far as can be established, was last in use.

A further session of group therapy brings a faint recollection of putting a calling card in it, of a couple of highly repectable visitors who were here for lunch. I positively refuse to ring them up and ask them if they have gone off with my son's wallet.

No proof

Eventually he takes himself off hoping he will not be challenged by any authority, however slight, as without any papers he cannot even prove his existence and for the next week we turn out all the cupboards, open all the empty cases, search his pockets, empty all the desk drawers, mine and Hannah's too. We find a large number of objects that we had given up and Hannah collects five different pencil cases and equipment enough to fill twice that number but no wallet. Despondently on his next visit we report failure and he starts the tedious business of duplicating the essentials — Army card, driving licence, identity card, work permit, insurance, passport. The address book is irreplaceable and the letters will never be answered now.

A month later in the midst of negotiations for copies of income tax statements, the wallet is found — by me — at the back of a shelf where Hannah, more or less, keeps her dolls' clothes. He had tossed it, mistaking the shelf for his own, two above that. Confronted, he remembers exactly throwing it up there to forestall my reproaches about leaving it around anywhere, so it could be argued that its loss and the subsequent pandemonium are my fault. But he is so happy to have it back that he doesn't even say so, especially as it is too late to answer those letters now anyway. Thankfully he throws them away and leaves for work, his wallet bulging precariously out of his back pocket.

MARKET NEWS

'Soap stories'

NECA 7, the soap manufacturers, have now brought out a new brand, Neca 7 Superfatted, which contains, say the company, special ingredients especially for those with sensitive and dry skins and restores skin fat balance. It comes in two fragrances, "lilac" and "lemon."

* * *

TAYA, the cosmetics manufacturers, report a 25 per cent increase in sales turnover for the period January to June '71 over the corresponding period last year. Best selling products are, they say, Tayadent mouth gargle (100 per cent sales increase), Bat Oren soapless soap (50 per cent increase), Dermapon (35 per cent increase) and Delilah perfume (with a 16 per cent sales increase).

* * *

Supersol meat prices

SINCE the beginning of this month, Supersol supermarkets have reduced the price of chicken wings from IL4.50 per kilo to IL2.99, while chicken drumsticks are now reduced from IL8 per kilo to IL5.99. At the same time, to compensate the general rise in meat prices, the supermarket chain have reduced frozen fish fillet prices: 400 grams of cod now costs IL2.33 in place of IL2.59, whilst Saithe fillet is reduced from IL2.17 per pack to IL1.88.

* * *

Soldiers' welfare

PERMA Sharp, the razor blade manufacturers, have donated the sum of IL15,000 for the welfare of discharged wounded soldiers. The donation stems fom the company's recent Perma Sharp Platina promotionary raffle, for which IL16,000 was allocated in prize money; only IL1,000 was actually won by a contestant and the company's management decided to donate the balance to a good cause.

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And smaller spits that give you the opportunity to try your hand at delicious oriental dishes like shish-kebab. In this top compartment, there is also a slow-heating arrangement. Ideal for cholent, and a great help if you're a working wife. There is a handy timer clock. Set it for whenever you want, and the alarm will tell you when it is ready. This, then, is the Universal 70/5. With separate ovens for kosher cooking, or for dishes that do not go together like, say, cheese-cake and chicken. Before you buy any cooker, look at this one carefully.

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Army girls on their toes

By Dora Sowden

Special to The Jerusalem Post

TWO army girls made history in Israel this month — but not in the army. Avigail Ben Ari and Leora Bing were the first candidates here to take the Intermediate Grade of the Royal Academy of Dancing (London). Sybil Spencer, veteran examiner of the R.A.D., stopped off specially in Haifa (while en route to Southern Africa) to conduct the examinations.

The results are still being awaited. They have to be officially released from London, but Miss Spencer remarked on the "beautiful posture and placing and straight backs" of the candidates.

To take the training in Haifa with Madame Valentina Arkhipova-Grossman and to come for the examination, Avigail and Leora had to get special permission and leave from the army, Madame Arkhipova explained. "They had to work very hard," she said. It doesn't seem to have done them any harm.

Indeed, Sybil Spencer remarked on this and recalled a very similar situation in England during World War II, when students of the Royal Ballet school and company were called up. "The boys had to go, but Dame Ninette (Ninette de Valois, the artistic director) thought it was good for them. They all became good dancers," she said. It did them good because of the added discipline they acquired. "Ballet more than any other art form requires strong and voluntary discipline" is how she put it.

Highest grade

The Intermediate Grade is the highest grade yet taken in Israel. Successful candidates qualify to go on to the teacher's examination and to become members of the R.A.D.

Before leaving Haifa, Sybil Spencer gave a special class for the candidates and also a full day's class for teachers. "It was from 9 a.m. to 8 p.m.," said Madame Arkhipova, "and Mrs. Spencer worked over the whole syllabus point by point." The teachers came from Tel Aviv, Hadera and Jerusalem as well as Haifa.

"I have never known such a keen class," said Sybil Spencer, and added: "I am deeply impressed with the enthusiasm here and feel that there will be a rich harvest for the future of dance. When I go back I will tell the R.A.D. this and I hope it will result in as much support and help from there as possible."

Sybil Spencer has been conducting the major R.A.D. examinations for about 20 years. She travels annually to "faraway countries." This was her first visit to Israel and she expressed herself "bewildered and fascinated and deeply moved" by what she had seen.

Showing up for the test in uniform — Avigail Ben Ari on right and Leora Bing, left, with their pianist Galia in the centre. Picture on right shows them on their toes: Avigail is number 13 — Leora 14. (Braunstein photos)

WEE WOMEN

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Selection from Kitan Dimona's summer collection, from left: Bolder, more sporting look seen in an effective purple and emerald green curlicue patterned tunic, worn here with purple gauchos, also available with shorts or long pants. "Romantic look" midi dress with smocking detail on puff sleeves and at waist is in lightweight, voile quality cotton with random, pastel-coloured flower design. Light-weight horizontally striped maxi dress in blue and white — fabrics knitted from the company's yarns are its latest venture in ready-to-wear fashions.

(Mula & Haramaty)

Simple cotton prints coming up

By Catherine Rosenheimer
Jerusalem Post Fashion Reporter

TEL AVIV. — GOOD, medium-priced fashions for the masses is, in theory at least, a simple and sound concept. In practice, however, it is a field where the local fashion industry is far from strong. From season to season it becomes increasingly hard to find an outfit which is cheap where the price tag is concerned yet chic where the look and quality are concerned. There *are* plenty of good fashions around in the local shops... if you can afford them.

A recent showing of the current and forthcoming Kitan Dimona collections was fairly encouraging, giving the impression that things are beginning to move on the inexpensive fashion front. Summer prints often showed intelligent coordination between the company's textile design studio and its fashion designers (all too often a good print is ruined by being made up into an unsuitable garment which fails to exploit it).

There were nice Indian-type cotton prints where the denser area of the pattern was well placed to form decorative yokes on dresses or the brief bolero section of a shorts outfit. These, and other oriental-inspired prints by Esther Shakin, come in hot colour combinations like clashing reds with white, purples with shocking pinks. One of the most effective prints is a bold linear and curlicue pattern, rather like traditional wrought iron designs, in ginger and brown on white, purple and pink on white or emerald green and turquoise on white. This, together with most of the other fabrics shown, is made up into a complete range of well cut, simple long hostess gowns, as well as coordinating sportswear: short-sleeved battledress tops to wear with pants, shorts or button through skirts and a variety of tunic and shorts outfits.

All these designs are part of the current season's collection. Looking ahead to the autumn, Kitan showed something of a new departure — heavy-printed denims teamed with lightweight knitted shirts as well as denim-look knits. Printed denim jeans and battledress jacket outfits were subtly printed with tone on tone messages — words like "peace" or sometimes just non-symbolic squiggly geometric patterns.

Bib-top jeans, all-in-one knitted denim overalls and well-cut shorts jumpsuits contrasted plain and patterned fabric, the nicest ones in reds rather than the traditional blue jeans fabric.

Looking even further ahead (and "current" summer cottons already being produced for '72 export orders) is a whole range of stripped summer outfits for next year — oriental-look hostess gowns with black and white stripes of varying widths and wide batwing sleeves, lightweight knitted striped tunics with shorts and nice contrast colour stitch and pocket detailing.

Many of the clothes shown by Kitan were "just what I've been looking for all summer" — and never found. The main problem here is, it seems, not design but availability. Queries on this score met with an admission of "the need to set up a proper marketing and distribution subsidiary" on the part of Shimon Horn, Chairman of the Kitan Dimona Board of Directors. Here and there during the past few months I have come across attractive Kitan designs — but the selection in any one shop has always been limited — if the right colour was available, the style and size required were inevitably not.

Mass-distribution is, it seems, number one priority for Kitan Dimona, one of the country's largest vertical textile enterprises, whose mostly attractive new "mass-produced fashions for the masses" would appear to have a big selling potential on the local market...if the customer were only given full freedom of choice. Hopefully the very nice autumn-weight collection of denims and knitted casuals will prove easier to track down than those elusive summer cottons!

TECHNICAL COURSES FOR WOMEN

Jerusalem Post Reporter

TO encourage the training of girls for technical occupations, Moetzet Hapoalot, in cooperation with the Ministry of Labour and the Army, will open pre-Army courses in tool-making and electronics. This was announced by Mrs. Hetty Beer, head of the vocational training department of Moetzet Hapoalot.

The courses, which will take place during the 1971-72 school year, will be held at the Moetzet Hapoalot vocational centre in Jaffa. They are intended for girls who have completed 10-11 years of schooling. Graduates of the course will receive a diploma from the Ministry of Labour and on entering the Army will be given a professional grade.

For the past seven years, Moetzet Hapoalot has successfully held courses in technical aeronautical drafting. Graduates of these courses were quickly integrated into the Air Force for their Army service and easily found jobs on conclusion of their tour of duty.

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Ronit, Gideon and Irit in a scene from one of their pictures.

Young Israelis become great screen stars

By Mark Daniel Sacks
Jerusalem Post Junior Reporter

MANY youngsters dream of appearing someday in the limelight of the theatre. But Gideon Eden's dream was of becoming a soccer player when the theatrical spotlight fell on him. How did this come about? One day Gideon entered a restaurant, and the men at the next table started up a conversation with him. After a while Gideon joined them at their table. They asked the 11-year-old Gideon if he liked playing. In Hebrew the same word *(mesaches)* is used for acting and for playing sport (e.g., soccer). He answered that he did — he even practised it when he had time.

The men did not feel that there was any need to clarify their question as they knew exactly what they meant: Gideon, however, misunderstood their meaning when he answered "Yes" — he meant he liked playing football. But, when the misunderstanding had been cleared up, Gideon agreed to take part in a film after screen tests proved him the most suitable candidate. The other two young participants in the film, entitled "Adventures of the Beach Kids" are girls, whose entrance to the screen was less piquant.

The film, now showing at the Armon David Cinema in Tel Aviv, was filmed in Israel two years ago. The three stars, who were about 11 years old at the time the film was made, are Ronit Sternberg and Irit Rubin from Tel Aviv, and Gideon Eden from Afaka.

The film is an adventure story. It was shown in Germany as a television series that ran for 13 weeks. The show was very popular, and due to this success it was brought to Israel.

The script, written by a German writer, tells of the adventures of three friends. The three encounter a thief and reform him. They also discover drug smugglers, and are involved in a case of counterfeit money. Two of the three friends act as Israelis, who become friendly with the daughter of the French Consul. The whole film takes place on the seashore or at sea.

I found Gideon talking to Ronit, a delicate, pretty young girl, whose potential beauty will be developed by the passage of time. The two proved to be very pleasant and amazingly mature — mature enough to voice independent thoughts without the shyness usually found in children during their early teens — yet childish and insecure enough to remain humble, although famous. I found this combination of success, humility and maturity as pleasant as it is rare. Irit, the youngest of the three, couldn't come to our meeting, as she was overseas at the time.

The filming, Ronit explained, was done over a period of approximately 90 days. Gideon added that most of the filming was done during school holidays, so as not to interfere with the children's schoolwork. As Gideon spoke I became aware of the fact that his voice was breaking. My mind, once started on something, doesn't let go easily. I pondered over the question of voices for a short while, and asked the young actors whether the sound track was of their voices or not. Much to my surprise, they answered that it was not their voices that the audience heard.

In answer to my questions, Gideon said that he feels that anyone could have acted his part in the film — anybody with any talent. He continued to explain that the closer the actor's character is to the one he is portraying, the easier the acting is. Ronit nodded in agreement, and went on to answer my next question by saying that acting is only fairly interesting, and, although she wouldn't mind acting in other films, she would never so much as dream of making acting her profession. She and Gideon spoke alternately, explaining and strengthening each other's words in a manner indicative of the total understanding and agreement that are so necessary for good team-work. In this manner they explained that the glamour of the theatrical world is confined to the screen and spotlights. Behind these are dull, strenuous work.

Conflicts between the screen life and ordinary life of actors very often turn their lives into tragedies. The problems of an actor are magnified by his ideal way of living on the screen, by the image he represents in the eyes of the world. This can be understood clearly with the help of an analogy — the darkness out of the reach of the spotlight's rays seems much darker to the spectator when looked upon in contrast to the bright light of the spotlight.

Gideon and Ronit agreed that their very interesting experience in film-making turned very boring towards the end. Yet the experience, the satisfaction and the thrill of seeing themselves on the screen made the whole film worth while. They tasted a different way of life with some good, although not without bad; they met different people, and so today, when they look back on the experience through eyes two years older, they realize how much they derived from it, how it changed them.

IN SEARCH FOR A PATTERN

By RAJA A. SHIHADEH (19) Birzeit College

As the fire kindled in my heart and tongue,
I snatched a warm coat from the hanger
And left my house for the forest
Where my friend the hermit lives.
As I approached his door, I saw him sitting upon the porch
watching the stars.
He welcomed me and asked:
"What might be the matter, my friend,
that you be so sad and composed?
"Come on now," he said, "tell me all about it."
"O my friend, I am lost. Lost to myself; lost to the world."
"That can hardly be true when you are ten inches away from me;
I will always find and bring you back."
"But that wasn't what I meant, my soul is lost
That's what I implied."
"Come on then, and tell me. Start from the beginning."
"...Of my ambitions, you already know,
Of my new decisions, a lot there is to tell.
I seem to demand so much, my goals continually expand.
Influence I wish to have and new roads I wish to open,
Yet for all this dreaming
I am hardly preparing.
I cannot seem to get hold of myself.
...If you ever held anything, or possessed
your soul or your will you will understand,
One needs to have an iron hand,
To clutch his will; to direct his wishes,
And finally to work and achieve his numerous demands.
For any of this I have been a failure."
"But I cannot quite understand your actual trouble.
What is it that you demand? You seem to be talking rubbish?"
"...Not rubbish, but my hold on my speech is not so strong.
My speech, my mind, my wishes and my work are not in agreement.
I am all shattered, my heart aches, my brain calls to reason
and reproaches my actions all the time.
My actions and desires mock and trick my brain —
And I, like an 'outsider' enjoy this rubble, and just watch
without effectually stopping these catastrophes,
For which only I am suffering.
What do you propose I do?"

"Lord, may my ears be deceiving me?
I cannot believe it is you who are talking.
You, whom I called The Invincible,
To allow your own self to deter you?

"Look. The stars have ascended early tonight.
Be a friend to the stars and heed their advice.
They have mocked and challenged man ever since time began.
They hold firmly to their paths,
Yet the irregularity of their design gives pleasure to the mind.
Sit beside me on the porch and let the stars
Give you comfort."

The Generation Gap in Israel and in the U.S.

By AVIVA ROSEN
(Grade 12)
Leo Baeck School, Haifa

YOUTH in Israel is quite different from youth in other countries in many respects. One difference is the attitude towards adults in general and towards parents in particular.

Every youngster has a period in his life in which he resents adults, feels he is not treated fairly by them, and is belittled by them. He believes that he is grown up enough to participate in certain issues in the adults' life; when his parents turn him down, he tries to free himself from them. A gap is created between them, and this gap widens or lessens, according to the efforts made by the people involved.

In the U.S.A. the gap has been expanding. It seems to be very difficult to close it. The youth there has created two hostile regimes, "we" and "they." There is mutual misunderstanding between the two sides. Youth has grown up to suspect grown-ups, resent them and to object to almost everything they do or say. In Israel the situation is different and the problem less severe, probably because of the environment and circumstances in which the children are raised.

Together with his mother's milk the child in Israel imbibes the belief that the country needs him, that he has to give everything in order to help her to survive.

A youngster in Israel, looking forward, has a different vision of the life he's going to lead from that of the youngster in America. He thinks about going into the Army, helping his country — doing something efficient.

Fathers and sons in Israel have something in common, something that is terrible and is part of our life — they fight side by side. They have a common ideal, the ideal to survive. This unites them and lessens the generation gap.

Youth in Israel has more important problems to think of and to solve than the youth in the U.S.A. The youth there turns all its anger against the adults, whereas in Israel it is turned against a more dangerous enemy.

AUGUST HOLIDAY

During the month of August, 1971, The Jerusalem Post Junior will not appear, owing to the summer vacation.

PEN FRIENDS

MANUELA EITZMANN (18), of Stift Keppel, 5912 Hilchen back-altenbach, Postfach 320, West Germany, would like to correspond with young Israelis of her age. Her hobbies are horseback riding, bicycling, hiking, music and stamps.

HARISH CHANDRA JOSHI (10), of Jamalpur Gymkhana, Jamalpur (Monghyr), Bihar, India, studies at a technical college and would like to correspond with Israelis. His hobbies are table tennis, badminton and reading.

MAMAL SHIVPURI (30), of Jamalpur Gymkhana, Jamalpur (Monghyr), Bihar, India, is a student at the Indian Railways Institute of Mechanical and Electrical Engineering and would like to have Israeli penfriends. His hobbies are football, hockey and aeromodelling.

ALEX STENSCHEVSKI (21), of Fyrislundsgatan 30, 75448 Uppsala, Sweden, would like to correspond with an Israeli girl between the ages of 17 and 21.

LANGUAGE PAPER

Composed by MOSHE POSNER

1. Fill in the blank spaces in each of the sentences with words which have the same pronunciation but different meaning and spelling. e.g. There were two male sorters on the mail train.
   a. A doctor who loses his —— will lose his ——.
   b. The —— of the ships enjoyed the —— as much as the passengers did.
   c. I always have to pay your ——; it's not ——.
   d. This is the most beautiful —— I've ever ——.
   e. The sting of a —— can —— very dangerous.
   f. I hope the sore on my —— will —— in time for the football match.
   g. When the roads are slippery it's quite a —— to stay on one's ——.
   h. The solder defending the —— —— bravely to the end.
   i. My rich uncle put a —— of rooms at our disposal. It was very —— of him.
   j. I would be against my —— to discuss the problem with the ——.
2. In each of the following sentences there may be one mistake. Rewrite correctly any sentence where you see a mistake.
   a. The two passengers who were injured, were taken to hospital.
   b. None of the guests have arrived yet.
   c. His words seemed to infer that you know the secret.
   d. Have you some money for me?
   e. John can't have done it.
   f. No sooner had the lesson started when the lights went out.
   g. He is one of the few people who know the secret.
   h. If you leave it in the sun, it will liquify.
   i. He is the person whom I thought would be chosen.
   j. Let's go, shall we?
3. Complete the following sentences by supplying the correct form of the words in brackets:
   a. (retain) He has a very —— memory.
   b. (uncle) Let me give you a little —— advice.
   c. (brief) —— is the soul of wit.
   d. (presume) Aren't you being a little ——?
   e. (psychiatry) He is undergoing —— treatment.
   f. (mistake) His accent is —— French I detected it immediately.
   g. (break) She sued him for —— of promise.
   h. (decide) He was in a state of ——.
4. The ORS and the ERS. Supply a word ending in "or" or "er" in place of each of the following phrases:
   a. A person from whom you are descended.
   b. A person who sells sweets or chocolates.
   c. A person who dishonestly tries to evade paying customs duty.
   d. One who passes himself for somebody else.
   e. A name often given to a ship.
   f. One who lies under oath.
   g. A person who courts a lady.
   h. One whose business is to prepare the dead for burial and manage funerals.
5. Arrange the twenty-five words into five groups, each group consisting of five words that have some relationship. Then suggest a general heading for each group. For example, if five of them were bread, lunch restaurant, menu, waiter, they could be put under the general heading of food.

collie	poodle
chuckle	rob
pilfer	gable
filch	setter
snigger	steal
stipend	steal
renumeration	fee
Pomeranian	jabber
cackle	titter
gratuity	purloin
mutter	mumble
giggle	prattle
salary	whippet

6. Put in the missing prepositions and adverbial particles:
   a. I don't want to fall —— —— him over a little thing like that.
   b. He must make —— —— lost time.
   c. My friends saw me —— —— the airport.
   d. It's getting —— —— mid night.
   e. The escaped prisoner gave himself —— —— the police.
   f. He will never go —— —— his word.
   g. He found it difficult to keep —— —— the others.
   h. Don't run —— —— the idea that the job is going to be an easy one.
   i. The suspects have been narrowed —— —— three.
   j. The judge let the boy —— —— a warning.

As this is the last Language series, Mr. Posner has made it particularly difficult. A prize of IL25 will be awarded for any correct entry submitted by the end of August. If more than one correct entry is received, the prize will be shared.

'PAMELA'

The words of the song "Pamela," which appeared in an article published by us on July 2, were written by Hanna Ben-Ari, and all rights in the song are copyright by the April Music Company.

Marriage at what age

By EPHRAT MARGOLIN, Hugim High School, Haifa

NOWADAYS there is a high percentage of divorces among young couples in Israel.

Can we connect this development with the early age that they marry? Or with the fact that the young girls marry without any experience in life? Many girls marry only to avoid going to the Army. Some girls throughout childhood have heard their parents talking only about money: "Money can change a person." So, when they reach the age of 18, they leave their homes, and search for a man with money, and marry while they are still emotionally children.

The other kind of girls who marry are those who have no love at home, and are seeking love from grown up men.

After marriage a young girl discovers what it is to share one's life with another person, and what the difficulties and the responsibilities are. Afterwards they want only to escape from the reality of life, and they divorce.

So at what age should a girl marry? The age should vary with the individual. When the girl is mature enough to live with all the responsibilities involved in the institution of marriage; when a girl doesn't marry to escape from all the things that I have explained before and when she has found a suitable man, and she feels that she can bring up children, she can marry.

In my opinion girls should marry only after they finish their Army service. It is better if she has a profession.

So I would say the best age to marry, for most girls, is 22-23.

BOAZ SHARABI

POP PROFILE:

Boaz Sharabi is Israel's Feliciano

By MARTIN DAVIDSON
Jerusalem Post Junior Music Reporter

HIS voice wails and moans in melancholy, nostalgia, grieving for his last love, decrying his fate now she has gone, in a true blues vocal. Reminiscent of the giant of soul music, Jose Feliciano, Boaz Sharabi has rocked the Israeli music scene with his great hit "Pamela." Never did an Israeli manage to reach the top of the foreign Hit Parade and remain there six weeks, as did Boaz Sharabi. Furthermore, not long after he was first acclaimed here as the local Feliciano, he has released another number "Ringoly" (Rr10014') which already has climbed to Number Eight and is certain to be yet another chart-topper for him.

"Boaz Sharabi does not imitate Feliciano," says Dov Zeira, the agent for Boaz in the Record Market. "He commands his own style in music, a flirtation with the West by the East, for Boaz is a Yemenite." Capturing such a wide market must surely represent a triumph for this young singer.

Aged 24, Boaz comes from a musical family. His brother also composes folk songs. The family came from the Yemen, and, at the early age of 14, Boaz decided his career by joining the Carmon Dancers and Singers Troupe, which frequently travelled abroad to give concerts. He is a competent performer on the flute, drums, xylophone, clarinet, and, of course, the guitar.

Yaffa Yarkoni claims she found him, Ilan (without Ilanit for once) claims the credit for promoting him. Whoever we should be grateful to, the situation is that Boaz Sharabi has become a fact of life on the Israeli music scene. He has already written hits for "Ilan and Ilanit." He is unique as a singer/ composer / accompanist. His new record "Ringoly" was written in English by an "Elizabeth Allen." I fear I shall probably never learn these lyrics, since, with all due respect, they are incoherent and indistinguishable. From the musical side I cannot understand why his song "Reality" is on the B side of the record. In my opinion it is far superior to "Ringoly."

Rumour has it that there is much international interest in this Israeli Star who incidentally is still a bachelor.

Boaz hopes to cut a long playing record in October, and already the demand for it is high. He is conversant in English and French, besides being fluent in Hebrew and Arabic.

Boaz looks forward with schoolboyish enthusiasm to travelling. He has no acclimatization problems. We hope that Boaz Sharabi will not follow in the footsteps of many popular Israeli singers, and decide to settle abroad.

Scatter your frozen rages

By INGRID MORRIS (18)
Beersheba

Scatter your frozen rages into a thousand suns,
And then ask forgiveness as they melt
Into a future world waiting to receive your sons;

But don't get angry if they hate the skies,
And trembling roll into the darkest caves;
With their minds quivering with a thousand whys;

But don't get bewildered if they condemn the song,
And, vomiting begin to climb the trees;
Eliminating the roots because they're far too long;

But don't get sad if they refuse to cry,
And gasping grip the escaping smoke;
Running yet standing alone like a cloud in the sky.

They gave

They gave the beggar and he smiled,
A smile never to create a twinkling eye)
They gave the Youth and he grew wild,
An emotion never to forget a stinging lie;

Look at his soft hands crumbling the air into night,
His hard tears smoothing the heart into silence,
His desperate cry searching for light,
His hurting teeth clenching the wheel as it slowly revolves into violence.

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